

**EMERGING LEADERS: TRAINING AND EMPOWERING NEW LEADERS  
TO RECLAIM THE PROPHETIC VOICE OF THE CHURCH  
IN A TRANSITIONING COMMUNITY**

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## CONTENTS

ABSTRACT.....	vi
DEDICATION.....	vii
TABLES .....	viii
INTRODUCTION .....	1
1.    MINISTRY FOCUS .....	5
The Passion .....	5
The Changing Context .....	7
Growing Pains in the Local Church.....	12
Areas of Tension .....	13
The Resolve .....	17
2.    BIBLICAL FOUNDATIONS.....	19
Introduction.....	19
Literary Content .....	20
Biblical Foundation Scripture: Nehemiah 2:17-18 (NRSV).....	20
Form and Structure .....	22
Historical Context .....	23
Analysis of Nehemiah 2:17-18 .....	25
Conclusion .....	32

3.	HISTORICAL FOUNDATIONS .....	35
	Introduction.....	35
	The National Afro-American League (1887 – 1908) .....	36
	The Niagara Movement (1905).....	38
	The Young Men’s Christian Association (Y.M.C.A).....	39
	The Civil Rights Movement.....	41
	Arkansas Community Organization for Reform Now (ACORN) .....	43
	Student Nonviolent Coordinating Committee (SNCC) .....	46
	Southern Christian Leadership Conference (SCLC).....	49
	National Association of Colored People (NAACP).....	51
	Urban League.....	52
	Conclusion .....	53
4.	THEOLOGICAL FOUNDATIONS.....	55
	Introduction.....	55
	What is Ecclesiology?.....	57
	Ecclesiology and Community .....	59
	Ecclesiology and The Church Now .....	62
	Ecclesiology and Moving The Church Forward.....	64
	Ecclesiology and Missiology .....	66
	Resurrecting The Church .....	67
	Conclusion .....	69
5.	INTERDISCIPLINARY FOUNDATIONS.....	72
	Introduction.....	72

Church Planting .....	73
Community Development Corporations (CDCs).....	76
Parachurch Organizations .....	79
What is Sociology? .....	81
Sociology and Community .....	82
Conclusion .....	90
<b>6. PROJECT ANALYSIS.....</b>	<b>92</b>
Methodology .....	92
Implementation .....	94
Summary of Learning .....	99
Session #1: Understanding Your Personal Mission.....	100
Session #2: Understanding Your Leadership Style .....	104
Session #3: Understanding Your Community .....	107
Session #4: Understanding the Role of The Church.....	113
Session #5: Time for Action .....	115
Conclusion .....	117
<b>A. SPRITUAL GIFT SURVEY .....</b>	<b>121</b>
<b>B. THE EMERGING LEADER PROJECT CURRICULM .....</b>	<b>127</b>
<b>C. THE EMERGING LEADER PROJECT FINAL QUESTIONS .....</b>	<b>184</b>
<b>BIBLIOGRAPHY.....</b>	<b>192</b>

## **ABSTRACT**

### **EMERGING LEADERS: TRAINING AND EMPOWERING NEW LEADERS TO RECLAIM THE PROPHETIC VOICE OF THE CHURCH IN A TRANSITIONING COMMUNITY**

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The church can be revitalized from its declining and dead state, by developing new emerging leaders who will reclaim the prophetic nature of the church. Through a close reading of Nehemiah 2:17-18, a five-week intensive workshop, community assessments and leadership development training, those emerging leaders will learn how to be the bridge between the church and community. This project followed the journey of twenty individuals through this Emerging Leader Initiative. As a result of this project, each participant discovered a new passion not only the local church, but a passion to be the prophetic voice the community needs.

## **DEDICATION**

This paper and The Emerging Leader Project are dedicated to my wife, Penda and my daughter Amaris. They have been the greatest source of encouragement and support during this journey. This work is dedicated to my mother Renee and my mother-in-love Marilyn, who started this journey with us but were not able to see it completed. It is also dedicated to all of our family and friends who have been supportive during our journey.

To my mentors Dr. Kenneth Cummings and Dr. Robert Walker: Thank you both for your patience and assistance during this major journey in my life. To my Doctor of Ministry Cohort, Prophetic Preaching and Praxis, thank you for your support.

This project is also dedicated to those who are learning to be a prophetic voice in the community. May you connect to great mentors who will guide you on your faith journey.

## **TABLES**

Table 6.1 Demographics of Participants of The Emerging Leader Project .....	100
Table 6.2 Participant Responses to Session #3, Question #1 .....	108
Table 6.3 Participant Responses to Session #3, Question #2 .....	109
Table 6.4 Participant Responses to Session #4, Question #2 .....	114
Table 6.5 Participant Responses to The Project.....	116

## **INTRODUCTION**

We are living during a time and culture that the church has never been before. The local church is currently faced with declining memberships, aging members, disenfranchised younger generations and decreases in budgets. The church once the center of the community is currently being pushed to a place determined to silence their voices, their mission and their vision. With the increase use of technology to gain instant access to streaming worship experiences, downloadable sermons, and practical studies, generations are now able to avoid the weekly gathering in the local church for a more intimate setting of their homes, cars and even dorm rooms. Individuals are losing interest in the church for a more convenient way to experience God.

With this decrease in the attendance and finances some churches are faced with the decision to either reduce its ministry programming or eventually make a hard decision to close the doors of the church. What will happen to the local community when the church finally closes its doors? Will the neighborhood miss the church? Will the neighborhood experience decline because of the lack of spiritual formation opportunities in the community? Or will the neighborhood not even care if the local church disappears?

The purpose of this project is to offer a solution to the dead or declining church located in a transitioning community. A community that has the potential to offer the local church the opportunity to reclaim its prophetic voice. A voice that it often silent during times of injustice, community hardship, inequality and unrest. The purpose of this

project is to aide in revitalizing the local church by empowering the missing generations from the church an opportunity to help lead the church through this unfamiliar time.

Chapter one will share with its readers how the researcher developed the passion for the church and community. By traveling with the researcher on this discovery of ministry focus, the reader will learn about how your context can shape your future passion and vision. Also, during this chapter, the reader will discover that every church has a problem with missing generations. It does not matter the location, size or style of worship at the church, there will be a challenge with keeping the young adult population active in the life of the church. This chapter will also give the reader the opportunity to learn more about the ministry context of this project. Roswell, GA is a transitioning community that has the potential to attract a diverse population who are willing to live, work and play in the city. This chapter will help to cause the reader to think critically about their own context so that they can empower others to be the change their church and community needs.

Chapter two will introduce the biblical foundation of the project which comes from Nehemiah 2:17-18. Using Nehemiah's memoir as a guide, the reader will discover that before change can happen in any context, the people must be willing to do the work for the common good. During the time of Nehemiah's memoir, similar to today, the community was in a state of transition. Some of the residents of the community were part of a declining economy who were looking for encouragement and a solution to their community concerns. This chapter will introduce a leadership style similar to Nehemiah to serve as a foundation for the project.

Chapter three will examine historical evidence of how individuals have responded during periods of transitioning communities. This chapter will allow the reader to reflect on the role of movements such as The National Afro-American League, The Niagara Movement and The Young Men's Christian Association (YMCA), The Arkansas Community Organization for Reform Now (ACORN), The Student Nonviolent Coordinating Committee (SNCC), The Southern Christian Leadership Conference (SCLC), The National Association of Colored People (NAACP), and The Urban League who were birthed to address the needs of the changing community. By examining the characteristics of these movements, the reader will be able to discover the historical relationship leadership plays in community change.

Chapter four will lay the theological foundation for the project. In times past, the church has survived even when faced with persecution and unrest in the community. This chapter will support the assumption that the key to revitalizing a church's prophetic voice is through its understanding of Ecclesiology and Missiology. It will examine that fine line between the church's mission and its actual fulfilment of that mission. This chapter will also examine how the lack of missiology can lead to the decline or death of a local church.

The local church is currently in a critical stage as it relates to the current culture. The church could either make adjustments or the people can continue to operate like nothing is wrong. Chapter five will look at some current practices of local churches who are determined to be a voice in their community. Then this chapter will offer an alternative to some of the current ministry models. This chapter will also look at current

styles of leadership and propose the leadership model that will work best with transitioning communities.

Even though current statistics are saying that the local church is in a state of decline and young adults are leaving churches in increasing numbers, this researcher believes that there is still hope. It is doing moments of uncertainty and it's at this "critical moment when it may know the power of resurrection."<sup>1</sup> The church can still experience a resurrection from its declining and dead state. Chapter six will take a close look at the detailed results of the project. Through this carefully analysis, the researcher will discuss the strengths and weakness of the project. Also, in the final chapter, the researcher will discuss ways this project can be enhanced and reproduced not only in the local context but with other communities as well.

For the participants of this project, this researcher has seen an increase in passion, an increase in participation and an increase in a desire to be the voice in the community. This project has ignited a passion in the participants to bring hope to the community surrounding the church. The church is ready for new leaders who are willing to reclaim the prophetic voice of the church. The church is ready for those new emerging leaders to lead the church to ways to be a light for this transitioning community.

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<sup>1</sup> Michael Jinkins, *The Church Faces Death: Ecclesiology in a Post-Modern Context* (New York: Oxford University Press, 1999), 14.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **The Passion**

My passion for church and community was birthed during my adolescent years, growing up on the East Side of the city of Baltimore, Maryland. It was during that time watching my community suffer from the effects of crack cocaine and other drugs that were saturating my neighborhood that my passion was shaped. Watching families being torn apart because of violence, drug overdoses and prison sentences, planted a personal desire to develop a change to that community pattern.

During college while pursuing an engineering degree, my passion intersected with ministry and the outcome was to develop a way to mentor young people with similar life experiences so they would not be able to imitate the violent patterns of my community. Ministry became a way to help young people understand their purpose and help them to develop spiritually so they can have an impact on their homes and community.

After relocating to Ohio for five years to receive ministry training and serving as a Youth Minister at a local church while working at a local community center, my passion was expanded to include families. I discovered that whole communities could change once individual families are provided with the proper tools to help them move to self-sufficiency. Those spiritual, emotional, academic, and economical tools can help

transform the city once the families decide to share what they learn with other members of their community.

After my transition to Mount Ararat Baptist Church of Pittsburgh, Pennsylvania, one of the first things I discovered was that those patterns of community unrest, hurt and violence from my childhood were very similar in my new context. The families in the community surrounding the church were looking for a place where they could receive hope and healing from all the pressures of their community.

For twelve years while serving as the Pastor to Youth & Young Adults, countless families have come through the doors of the church looking for a solution for their problems. Youth and the families of the Larimer Community in Pittsburgh have experienced pastoral care in their homes, at school events and even during moments of community tragedy.

While on this journey to complete my Doctor of Ministry Degree, there were a couple of transitions that took place in my journey. The first transition was the death of my mother in law, my grandmother and my mother all in the same year. That transition caused me to place a pause on my journey and I took the year to reflect and grieve for my loved ones. After a brief period of grief, I then was called to be the Senior Pastor of the Zion Missionary Baptist Church in Roswell, GA. Right in the middle of my grief, I transitioned yet again to a new city, a new context and a new assignment.

## The Changing Context

### *Initial Context: Mount Ararat Baptist Church of Pittsburgh, PA*

My original context, Mount Ararat Baptist Church has been serving the Larimer Community of Pittsburgh, Pennsylvania since it was organized in 1906 at a meeting that was held at the residence of Mr. and Mrs. J. H. Marshall of 156 Everett Street in East Liberty. From its first worship service with eight people in attendance to its now 9,000-member congregation, this church has impacted and shaped the community and ministry of the local church.

With only eight pastors in its 109 years of existence, each senior pastor has added their own style of leadership and ministry to this urban church. In 1950, the leadership of the church decided to purchase buildings next to the church to develop a community center. This community center was designed to be a place where the youth of the community could come and receive additional training so that they could become better members of the community. After 65 years in existence, the Mount Ararat Community and Activity Center still educates the youth of the community, but they also have expanded their vision to include all ages from birth through the senior members of the community. The church has grown to a ministry that reaches beyond its local community and helps to transform the city of Pittsburgh to become one of The Most Livable Cities in the Continental United States.

*New Context: Zion Missionary Baptist Church Roswell, GA*

My current context, Zion Missionary Baptist Church has been serving the community of Roswell, GA since 1871. Roswell, Georgia was birthed when a group of “low country planters relocated to a wilderness recently inhabited by Native (Cherokee) Americans.”<sup>1</sup> The city was named after Roswell King who was a lieutenant in the Georgia Militia and a member of the Georgia House of Representatives. While on his travels to North Georgia to investigate some potential gold mining investments, “Roswell King discovered an ideal site for a textile mill, located near plentiful natural resources, including water and timber.”<sup>2</sup> When he arrived to this site, he “envisioned a town with a school, churches, stores, town square, worker’s dwellings and fine houses for his family and friends.”<sup>3</sup> In 1835, he purchased hundreds of acres for him, his sons and their slaves to clear the land to build a cotton mill. By 1850, his cotton mill employed 150 workers who turned out shirting, yarn and heavy work clothes for a growing market.

In Roswell, The King Family was “involved in all aspects of the community, managing the mills, supervising the workers, serving as church leaders, establishing the town government, and participating in the community’s social life.”<sup>4</sup> All of the founding families “brought their slaves, or servants with them.”<sup>5</sup> In 1848, Cobb County records

<sup>1</sup> Rebecca Nash Paden and Joe McTyre, *Historic Roswell, Georgia* (Charleston, SC: Arcadia, 2001), 7.

<sup>2</sup> Nash and McTyre, *Historic Roswell, Georgia*, 9.

<sup>3</sup> Nash and McTyre, *Historic Roswell, Georgia*, 7.

<sup>4</sup> Nash and McTyre, *Historic Roswell, Georgia*, 23.

<sup>5</sup> Nash and McTyre, *Historic Roswell, Georgia*, 23.

show The King Family owned fifty-six slaves and the Roswell Manufacturing Company owned ten slaves.

Following the examples of other slaves that “moved to distance themselves from white congregations in the 1840s”<sup>6</sup>, Blacks in Roswell also moved from their own congregations. “Pleasant Hill Missionary Baptist church was organized in 1855 by slaves who until that time worshipped with their masters as members of the Lebanon Baptist Church.”<sup>7</sup> With this history of the community as its backdrop, Zion Missionary Baptist Church was also established.

Zion Missionary Baptist Church was organized in 1871 by a group of dedicated African American Christians with “land donated by white members of Lebanon Baptist Church.”<sup>8</sup> The church served a dual purpose in the beginning as a place to worship and its building was also used as a school to educate the children in the community. Zion Missionary Baptist Church a once small congregation birthed out of a church split from the first Black Church in the Roswell community, Pleasant Hill Missionary Baptist Church, has also survived two devastating fires. “One that destroyed the original building in 1885 and another one on February 16, 1964.”<sup>9</sup>

After 148 years, Zion Missionary Baptist Church is still located in the same community where it was planted. It now sits in the shadow of Roswell’s City Hall as well as The Smith Slave Plantation to remind the church and its members of its rich history.

<sup>6</sup> Allison Dorsey, *To Build Our Lives Together: Community Formation in Black Atlanta* (Athens: University of Georgia Press, 2004) 57.

<sup>7</sup> Nash and McTyre, *Historic Roswell, Georgia*, 62.

<sup>8</sup> Church History of Zion Missionary Baptist Church, Church Archives

<sup>9</sup> Church History of Zion Missionary Baptist Church, Church Archives

According to church records, Zion Missionary Baptist Church has grown to a congregation of 2,000 members under the leadership of the late Rev. Dr. Frank Lewis who was the church's twelfth pastor. Pastor Lewis served that congregation for thirty-two years until his death in 2014.

Today, the community surrounding Zion Missionary Baptist Church is changing once more as the City of Roswell expands its vision to change the look and feel of the downtown Roswell area which sits behind the church, to be "a vibrant riverside community connecting strong neighborhoods, preserving its rich history, celebrating the arts and culture, and cultivating the entrepreneurial spirit."<sup>10</sup> Roswell's total population is estimated at 94,000 residents<sup>11</sup> and the number of residents within five miles of Zion Missionary Baptist Church is 190,916 individuals.<sup>12</sup> The church is also surrounded by other cities which includes, Alpharetta, GA, Dunwoody, GA and Sandy Springs, GA. The current demographics of that 5-mile radius is 66% white, 13.5% African American, 12% Hispanic, 5% Asian and 2.5% other.<sup>13</sup> The median age of the 5-mile radius of the church is 38 years old.<sup>14</sup> The community around the church is in a state of transition.

Even while looking at the transitioning community surrounding the church, Zion Missionary Baptist Church's internal community is transitioning as well. After the death of Pastor Frank Lewis in 2014, the membership of the church is still experiencing the grief and loss of a beloved pastor of the church and community. During those years of

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<sup>10</sup> City of Roswell Documentations

<sup>11</sup> Zion Missionary Baptist Church, Pastoral Search Committee Census Data 2015

<sup>12</sup> Mission Insite Report Date of Report 6/30/2015.

<sup>13</sup> Mission Insite Report (Racial - Ethic Trends), 6/30/2015.

<sup>14</sup> Mission Insite Report (Racial - Ethic Trends), 6/30/2015.

grief, pain and leadership uncertainty, the church is currently experiencing an aging congregation with declining membership and attendance. With over 2,000 members on the records of the church, Zion Missionary Baptist Church's weekly attendance has been in a state of decline since 2005. Their weekly attendance in 2005 was 800 per Sunday but that attendance has decrease to an average of 500 per Sunday.<sup>15</sup>

When one carefully looks at the current church's attendance, leadership and governance body, it reveals that the church is missing participation of certain generations. The generations missing from Zion Missionary Baptist Church are Generation X (Born 1965 – 1980), Millennials (Born 1981 – 1997) and Post – Millennials (Born after 1997). The church is currently losing the participation of those generations to other local churches in the area that offers ministries that meet the specific needs of those generations and allow them to serve as leaders of the congregation.

When surveying the congregation, the majority of the population resides outside of the city of Roswell area. Many members of the congregation travel as far as thirty miles to attend Zion Missionary Baptist Church. The current statistics of the church membership says that there are 2000 members of the church with 52% of the congregation over 50 years old.<sup>16</sup> However, when carefully looking at those who are serving in leadership roles and those who are attending on Sunday Mornings the average age is 60 years old. One can also observe that the current congregation does not represent the multi-cultural community where the church is located. The once thriving Traditional African American Congregation in an African American Community is now trying to

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<sup>15</sup> Zion Missionary Baptist Church Trend Report 2005 – 2014.

<sup>16</sup> Zion Missionary Baptist Church Trend Report 2005 – 2014

find its place in a Multi-Cultural Community with generations that do not attend Zion Missionary Baptist Church.

### **Growing Pains in the Local Church**

At Mount Ararat Baptist Church, with the growth of the church from a small congregation to what could be considered an urban mega church, the community has seen the impact of this local congregation. With that exponential growth came new resources, new ideas, new leaders and staff that would transform the way the congregation would minister to the city of Pittsburgh. However, that growth also created some tensions in the Larimer Community with those residents in close proximity to the growing congregation.

While Mount Ararat Baptist Church's members came from the community, the members of Zion Missionary Baptist Church come from various parts of the Metro – Atlanta area. Each one bringing their own concept of community to the work and ministry of the church. As a commuter church in a transitioning community, their growth has been impeded by the city of Roswell's desire to be a walkable city, free from large structures and multi-unit construction. Zion's desire to increase the footprint of its campus has been hindered by new zoning laws and the city's redefinition of community. Zion Missionary Baptist Church whose location was once the center of the African American residents of Roswell, dating back to the founding of the city of Roswell, must now redefine what community looks like in this changing context.

## Areas of Tension

By changing context from a mega-church in Urban Pittsburgh to a large church in a southern city called Roswell, I have discovered that they both have similar issues that if are resolved can help them both have an impact in the community where they are planted. Each church has the potential to connect its current membership with the transitioning communities around them by addressing certain areas of tension.

### *Area of Tension: Connections*

The first area of tension between the church and community is in the area of connections. The size of both congregations often causes visitors and those potential members of the church to look for smaller churches or organizations to build connections. The potential members often assume that the church is too large for them to feel connected to the church, community, congregation or the senior pastor. So, instead of becoming part of one Christian Community, they attend two or more churches in a quest to have personal needs met.<sup>17</sup> By improving the model for connecting members and visitors to the overall mission of the church, both churches will be able to move their membership model from consumer driven to those willing to partner with the church to have an impact with the community where the church is planted.

This project proposes through the development and empowerment of emerging leaders, each of those new leaders will assist the church in reclaiming a ministry model that connects its members to the prophetic voice of the church. Where through this

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<sup>17</sup>Jimmy Long, *Emerging Hope: A Strategy for Reaching the Postmodern Generations* (Downers Grove, IL: InterVarsity Press, 2004), 102.

prophetic voice, they are able to connect the church to those who are in the transitioning community.

#### *Area of Tension: Outreach*

The next area of tension that will help both churches become an efficient and effective congregation is in the area of outreach. Both congregations are located in areas that are in a state of transition. As they continue to minister in this transitioning community, more of the membership will need to play an active role in the new community. They will need to build new bridges to connect the new neighbors with the community and with the life of the congregation.

Through the implementation of this project, those emerging leaders will gain a biblical understanding of the role of the church in the community where it is located. Using the biblical narrative of Nehemiah 2:17-18, they will learn how to evaluate a transitional community to discover the assets and redefine ministries to reach the current community. They will also learn how to create opportunities for the church and transitional community to connect with each other.

#### *Area of Tension: Reaching Missing Generations*

Right now, Zion Missionary Baptist Church and Mount Ararat Baptist church are trying to find ways to connect with Generation X, Millennials and Post-Millennials. Those missing generations are being “disrupted by the transitions and distraction in their lives, many in this age group diminish the faith commitments and practices that defined

their childhood and adolescent years.”<sup>18</sup> If the church is unable to reach those generations, there is a possibility that those churches will continue to experience a decline in active membership and not effectively fulfill its mission in the communities where they are located.

By directly targeting members of Generation X, Millennials and Post-Millennials to participate in this project, those generations will become excited that the local church is willing to empower them to help the church reconnect with the transitioning community. As emerging leaders, they are looking for ways for the church to remain relevant for their generation. They are primed at this time of life to consider new ideas and dream about future possibilities.<sup>19</sup>

#### *Area of Tension: Not Acknowledging a Declining Church*

When churches are forced to evaluate the current status of the membership and if the church is fulfilling its purpose, they tend to ignore certain realities. One of those realities is that they do not want to admit when their church is in a state of decline. During the church growth movement of the 1990s, Zion Missionary Baptist Church was a small church that built a new sanctuary to fit its growing congregation. However, in its excitement to build, they overestimated the size of the sanctuary. The developers and the building committee never took into account what would happen if there was a change in the economy or if there was a change in the community. Chris Maser in his book *Vision and Leadership in Sustainable Development*, believes that “As a family or town grows,

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<sup>18</sup>David P. Setran, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry* (Grand Rapids, MI: Baker Academic, 2013), 4.

<sup>19</sup>Setran, *Spiritual Formation in Emerging Adulthood*, 4.

the forces that hold together the bonds of personal relationship of community will weaken as the size of the system increases.”<sup>20</sup> Zion Missionary Baptist Church experienced that weakening of the relationships and “small church feel” members desired as the transitioned to a larger building. That caused many of the members to look for other congregations similar to the church they remembered.

Also, as the demographics surrounding the church changed from when the church was founded, Zion Missionary Baptist Church was unable to connect with the changing community. Most churches and religious organizations attract and absorb people who are very much like those who are already members.<sup>21</sup> Zion Missionary Baptist Church current congregation could not absorb people new members from this transitioning community.

Since many emerging adults see this time of life as their opportunity to stand on their own and forge unique identity independent of parents, the elimination of church attendance can present a clear means of differentiation.<sup>22</sup> Zion Missionary Baptist Church also never took into account what would happen if the younger generation would disconnect from the congregation.

Today, Zion is still considered a large church by its membership numbers, however on Sundays they are only using 1/3 of the sanctuary’s seating capacity. Another factor in its decline in membership is due to an aging congregation, lack of adequate parking, and an increasing amount of missing generations.

<sup>20</sup> Chris Maser, *Vision and Leadership in Sustainable Development*, Sustainable Community Development Series (Boca Raton, FL: Lewis, 1999), 27.

<sup>21</sup> Leith Anderson, *Dying for Change* (Minneapolis, MN: Bethany House, 1990), 113.

<sup>22</sup> Setran, *Spiritual Formation in Emerging Adulthood*, 89.

Through the Emerging Leaders Project, these new leaders will have the opportunity to take a hard look at the state of the local church inside of a transitioning community. They will look at current statistics and demographics of the local church and have the opportunity to evaluate current ministries and mission of the church.

#### *Area of Tension: Developing New Leaders*

The final area of tension experienced in most churches is in the area of developing new leaders. As the demographics of older congregations change over time, new leaders are often difficult to train, develop and empower. Zion Missionary Baptist Church has been looking for ways to attract and train new leaders to assist with the work of the church. This lack of capable and available new leaders has caused some of the current leaders to experience burnout from serving the church for many years.

The purpose of this project is to begin the process of training and empowering new leaders for the church and community. Leaders who are “energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”<sup>23</sup>

#### **The Resolve**

My passion, interest and experience has led me to examine the tensions between the church and the transitioning community in my current context of Zion Missionary Baptist Church. It will combine my twenty-seven years of professional ministry

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<sup>23</sup> Tod E. Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*. Expanded ed. (Downers Grove, IL: IVP Books, 2018), 42.

experience in both large church and megachurch context with my experiences in the life of community ministry.

The goal of this project will be to develop a collaborative model of ministry that will help train new emerging leaders to address the needs of the church and community. Another goal of this collaborative model of ministry will be to empower new emerging leaders from the missing generations to examine the tension between church and community and develop ways to resolve those tensions. While my context has changed and will not include the context of Mount Ararat Baptist Church of Pittsburgh, this model of ministry developed to be used at the Zion Missionary Baptist Church of Roswell, will be able to be replicated in other churches who currently reside in transitioning communities.

“When the church faces death, in point of fact, it encounters a critical moment when it may know the power of resurrection. But the church can only know this power in actually facing its death.”<sup>24</sup> Using Nehemiah 2:17-18 as the biblical foundation for this project, the goal of The Emerging Leader Project will be to empower new leaders to excite the community and the church to commit to the common good. These new leaders will lead the church in critically examining its context and start building systems so that the church may experience the power of resurrection and reclaim the church’s prophetic voice.

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<sup>24</sup> Michael Jinkins, *The Church Faces Death: Ecclesiology in a Post-Modern Context* (New York: Oxford University Press, 1999), 14.

## CHAPTER TWO

### BIBLICAL FOUNDATIONS

#### **Introduction**

Nehemiah's memoir is a prime example of how effective leaders can help faith communities address the social needs of a transitioning local community. This narrative develops a biblical pattern that can be applied not only in the context of its original readers but through careful analysis, those principles can be applied to the modern church. While Nehemiah would not be classified as a prophet, "his recollection of how he was called to service in Jerusalem begins with the literary formula found in prophetic literature."<sup>1</sup> At times during his memoir, Nehemiah "functions as a prophet, boldly declaring what God had said to him and how the people are to bring a like obedience to a divine call."<sup>2</sup>

In its larger context, Nehemiah's memoir also gives the reader an example of what it means to be a leader in a context of displaced people in a sometimes poor and declining environment. A leader who even while serving in another role, still has a desire to see his historical community restored to a place of safety.

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<sup>1</sup> Raymond Brown, *The Message of Nehemiah: God's Servant in a Time of Change*. (Downers Grove, IL: InterVarsity Press, 1998), 16.

<sup>2</sup> Brown, *The Message of Nehemiah*, 17.

This paper will carefully examine the essential role Nehemiah 2:17-18 plays in the context of the larger memoir and the implications of what would take place if the people did not support the work to rebuild the wall inside of their transitioning community. Nehemiah 2:17-18, demonstrates that community commitment is completely necessary for change to take place in any context. This analysis of Nehemiah 2:17-18 will also show how Nehemiah's understanding of leadership and community defines his approach to make change in a context of uncertainty, disgrace and political opposition.

### Literary Content

#### **Biblical Foundation Scripture: Nehemiah 2:17-18 (NRSV)**

<sup>17</sup> Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace.” <sup>18</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, “Let us start building!” So they committed themselves to the common good.<sup>3</sup>

The chosen passage of Nehemiah 2:17-18 fits into the immediate context of Nehemiah's personal memoir about his journey towards building the wall so that “Jerusalem will no longer be in disgrace.”<sup>4</sup> The verses that proceed the chosen passage introduces the main characters who are vital for the wall to be rebuilt in this transitioning community. In Nehemiah 2:1-8, the memoir introduces Nehemiah, Artaxerxes I, the Queen who is not named, local governors, and Asaph, who is the keeper of the King's forest who will provide materials to rebuild the wall. In the proceeding verses, the

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<sup>3</sup> The Holy Bible: New Revised Standard Version. (1989). (Ne 2:17–18). Nashville: Thomas Nelson Publishers.

<sup>4</sup> Nehemiah 2:17

memoir also gives the reader the understand of Nehemiah's role as it relates to this Persian King. Nehemiah's role as cupbearer would mean that he was "a man of great influence as one with closest access to the king, and one who could well determine who got to see the king."<sup>5</sup>

In Nehemiah 2:9-10, the memoir introduces more characters that help shape the overall picture of the journey towards building the wall in a transitioning community. Nehemiah introduces those who are opposed to the wall being built, who are Sanballat and Tobiah. That opposition helps the reader understand "as a shrewd and practical administrator, Nehemiah realized the folly of attempting to involve the local authorities before he himself was aware of the situation."<sup>6</sup>

Then in Nehemiah 2:11-16, the memoir shows the process of how Nehemiah began to inspect the wall. Nehemiah inspects the walls, the gates and gives his readers an account of what was destroyed by fire. The gates introduced in this section include, the Valley Gate, the Dung Gate, and the Fountain Gate. By chronicling the names of the gates, the audience of Nehemiah's memoir would understand what areas he was looking to rebuild. The verses following the chosen passage, Nehemiah 2:19-20 again chronicles the opposition that took place during Nehemiah's desire to build the wall in a transitioning community. It also introduces an additional character, Geshem the Arab, who joins Sanballat and Tobiah in ridiculing the desire to rebuild the wall.

In the larger context of Nehemiah, these verses show how Nehemiah "addresses social questions with the same directness and determination as the great eighth- century

<sup>5</sup> Edwin Yamauchi, *Persia and the Bible* (Grand Rapids: Baker Book House, 1990), 259.

<sup>6</sup> Mark A. Throntveit, *Ezra-Nehemiah* (Louisville: John Knox, 1992), 71-72.

prophets.”<sup>7</sup> It also shows how “the book of Nehemiah deals with nothing but the wall. Even if it is composed of varied political, cultic-religious and social content, the wall is the backbone of the book.”<sup>8</sup>

### Form and Structure

The genre of the chosen passage is a personal memoir written by Nehemiah. In this first person narrative, Nehemiah “makes frequent use of dialogue and allows the principal actor to express emotion, especially sadness and anger, in reaction to different situations.”<sup>9</sup> His narrative, according to Blenkinsopp, “must be read in the political and cultural context of the Persian Empire to which the providence of Judah belonged”.<sup>10</sup> The intent of the author is to give a personal account of what took place during his time serving as a Persian official and “to show that one can be both a loyal Persian official and a pious Israelite at the same time.”<sup>11</sup>

In the chosen passage, by writing in the genre of a memoir, Nehemiah can pull on the emotions of the readers who are experiencing the strain from the Persian Empire and the loss of protection from the wall. Nehemiah’s memoir will also inspire the people to assist in building the wall and encourage them to continue to build even when faced with

<sup>7</sup> Brown, *The Message of Nehemiah*, 17.

<sup>8</sup> Issac Kalimi, *New Perspectives on Ezra-Nehemiah: History and Historiography, Text, Literature, and Interpretation* (Winona Lake: Eisenbrauns, 2014), 135.

<sup>9</sup> Joseph Blenkinsopp, *The Nehemiah Autobiographical Memoir: In Language, Theology, and The Bible: Essays in Honour of James Barr 199-212* (Oxford: Clarendon, 1994), 212.

<sup>10</sup> Blenkinsopp, *The Nehemiah Autobiographical Memoir*, 200.

<sup>11</sup> Ernst Axel Knauf and Philippe Guillaume, *A History of Biblical Israel: The Fate of the Tribes and Kingdoms from Merenptah to Bar Kochba*, 2016), 171.

opposition from others. Nehemiah's memoirs are "not a history of the contemporary Jewish community, he was concerned exclusively with what he had done."<sup>12</sup>

This chosen passage can be divided into two separate parts. With those divisions being separated into three additional parts to show the movement of the text. The divisions of Nehemiah 2:17-18 are as follows:

- I.     Nehemiah Defines The Problem (Nehemiah 2:17)
  - a. Stating the Problem to The Community (Nehemiah 2:17a)
  - b. Proposing a Solution to The Problem (Nehemiah 2:17b)
  - c. Proposing the Importance of The Solution (Nehemiah 2:17c)
  
- II.    Nehemiah Defines the Solution (Nehemiah 2:18)
  - a. Providing Supports for The Solution (Nehemiah 2:18 a & b)
  - b. The Community Agrees to The Solution (Nehemiah 2:18c)
  - c. The Community Commits to The Solution (Nehemiah 2:18d)

Where each component helps the audience understands Nehemiah's shift from "the heroic individual as the most significant actor to the larger group, and finally, to the community as a whole."<sup>13</sup>

### **Historical Context**

The chosen passage takes place during the time of Artaxerxes I, who reigned over the Persian Empire from 464 to 423BC. During his reign, "the entire Persian political and

<sup>12</sup> Yamauchi, *Persia and the Bible*, 254.

<sup>13</sup> Tamara C. Eskenazi, *In An Age of Prose: A Literary Approach to Ezra-Nehemiah* (Atlanta: Scholars Press, 1988), 79.

imperial system was organized around the person of the king, who was constantly surrounded by coded ceremony, whether while walking in the palace or in audience with a dignitary or ambassador.”<sup>14</sup> The kings during this period “did not question the existence of local sanctuaries and cultures, except in the case of revolt against the imperial power.”<sup>15</sup> During the reign of Artaxerxes I, he continued the policy of nontaxation for Persians, while increasing the taxes throughout the rest of the empire.<sup>16</sup>

Those individuals being addressed by this chosen passage would be experiencing the decline in the community due to the rise in taxes and lack of resources. Bequist argues that local landowners became bankrupt and lost their land and in most cases Persians became the new landlords.<sup>17</sup> Some of the people of this passage could not pay their taxes, so they would eventually have to sell their own children into slavery.<sup>18</sup> The individuals also addressed by this chosen passage would be experiencing a lack of security in the region due to the destruction of the wall surrounding the city, when “Babylon’s soldiers marched out of Jerusalem in 586 BC, and they left a desolate city behind them.”<sup>19</sup> For those individuals addressed by this chosen passage, “the walls provided protection for the civilian population and government officials who would man

<sup>14</sup> Bill T. Arnold and Brent A Strawn, eds. *The World Around the Old Testament: The People and Places of the Ancient Near East* (Grand Rapids, MN: Baker Academic, 2016), 383.

<sup>15</sup> Arnold, and Strawn, *The World Around the Old Testament*, 40.

<sup>16</sup> John Berquist, *Judaism in Persia's Shadow: A Social and Historical Approach* (Minneapolis: Fortress Press, 1996), 106.

<sup>17</sup> Berquist, *Judaism in Persia's Shadow*, 106.

<sup>18</sup> Berquist, *Judaism in Persia's Shadow*, 114.

<sup>19</sup> Brown, *The Message of Nehemiah*, 13.

the fort and carry out the administration of the province.”<sup>20</sup> All the other cities surrounding them had their protection, “but the city in the heartland of Judah, the religious center of the Jews, had nothing to protect it.”<sup>21</sup> Davies argues that “A city without walls has no integrity, or structure; it is subject to the vagaries of any kind or fancy. Without walls, you are lost, as opposed to having some kind of internally derived sense of who you are to help you decide what you will and won’t do.”<sup>22</sup> So, for the audience of the text, Nehemiah’s desire to rebuild the wall would resonate with a transitioning community looking for safety from the treat of foreigners.

In the backdrop of this poor and declining economy, people looking for encouragement, and a desire for safety from the treat of foreigners, the author wrote this text to show an emphasis on the need for community. Eskenazi believes that “emphasis on community in this movement is conveyed through the particular characterization of Nehemiah and by demonstrating that the community accomplishes the central task of the section, namely building the wall.”<sup>23</sup>

### **Analysis of Nehemiah 2:17-18**

#### *Nehemiah Defines the Problem (verse 17)*

In verse 17, Nehemiah began to share with the community the results of his findings during his assessment of the wall of Jerusalem in Nehemiah 2:11-16. Here he

<sup>20</sup> Israel Finkelstein, "Hasmonean Realities Behind Ezra, Nehemiah, and Chronicles: Archaeological and Historical Perspectives." *Ancient Israel and Its Literature*, Number 34, (Atlanta: SBL Press, 2018), 5.

<sup>21</sup> F. C. Fensham, *The Books of Ezra and Nehemiah* (Grand Rapids: Eerdmans, 1982), 167.

<sup>22</sup> Gordan F. Davies, *Ezra and Nehemiah* (Collegeville, MN: Liturgical, 1999), 94.

<sup>23</sup> Eskenazi, *In An Age of Prose*, 79.

defined the current problem in the transitioning community, proposed a solution to the problem, and shared with the community why this solution is important.

*Stating the Problem to the Community (Nehemiah 2:17a)*

Nehemiah opens up the conversation in this section of his memoir by stating to the community, “You see the trouble we are in.” He is trying to get the community living during this Persian occupation to connect with the trouble they see around them. Nehemiah uses the Hebrew word רָאַ (rā·'ā(h)), in this section of the passage, which is often translated to see, to look or to make judgments based on the perceptions. He uses that definition of רָאַ (rā·'ā(h)) so that the readers will begin to make judgments concerning their city based on their current perceptions. By using the plural form of this verb, Nehemiah is reminding the people that he is part of the community that is in ruins. The people of the community would understand Nehemiah’s passion through the previous statements in this memoir found in Nehemiah 2:3. In Nehemiah’s interactions with Artaxerxes I, Nehemiah states “I said to the king, “May the king live forever! Why should my face not be sad, when the city, the place of my ancestors’ graves, lies waste, and its gates have been destroyed by fire?”<sup>24</sup> The readers of these memoirs would be able to connect with the courageous nature of Nehemiah during this interaction with Artaxerxes. They would also notice his passion and commitment for the survival of a community that was part of his heritage and resting place of his ancestors.

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<sup>24</sup> The Holy Bible: New Revised Standard Version. (1989). (Ne 2:3). Nashville: Thomas Nelson Publishers.

In verse 17, Nehemiah uses the Hebrew word רָאַד (*rā·'ād*), which means something wicked or harmful, to describe the current status of the wall and the city. The usage of this word would resonate with the life of its readers where רָאַד (*rā·'ād*) was used to describe moments when God allowed disasters to take place as the result of being morally wrong. Nehemiah's memoir is connecting the current destruction and unbuilt wall to the emotional needs of the people and their quest for identity and community.

*Proposing a Solution to the Problem (Nehemiah 2:17b)*

In the next section of the selected passage, Nehemiah proposed a solution to the problem of the walls in ruin. In verse 17, Nehemiah says בָּנָה (*bā·nā(h)*), or “let us build”. Nehemiah suggests that the best way for the wall to no longer remain in ruin is by the community working together to rebuild the wall. By using the plural form of this verb, Nehemiah is reminding the readers of his memoir that his involvement to the project is connected to his desire to see his community protected. Nehemiah also used the plural form of this verb, to remind them that as a leader, he is invested to be part of the solution.

*Proposing the Importance of the Solution (Nehemiah 2:17c)*

In this section of the selected passage, Nehemiah shares in his memoir the reason why the wall must be fixed. Nehemiah says “so that we may no longer suffer disgrace”. Here Nehemiah uses the noun, חֶרְפָּה (*ḥer·pā(h)*) to describe what emotions the community feels with the wall lying in ruin. חֶרְפָּה (*ḥer·pā(h)*) means the state of dishonor, a low status, disgrace and contempt. In most instances it is used of reproaches against God's

people.<sup>25</sup> The people addressed by this memoir would understand what it feels like to live in disgrace with an unfinished wall. Without a completed wall they would be under constant threat of foreigners invading their community. Similar to the other portions of verse 17, Nehemiah writes this section in the plural form to remind the community that he also feels dishonored by the state of the wall. Again, Nehemiah is remining the people of the community that while he may work for the king, he is still connected to his historical community. The people hearing this memoir would affirm this connection by remembering the emotions they read in Nehemiah 2:3.

*Nehemiah Defines the Solution (Nehemiah 2:18)*

In verse 18, Nehemiah shared in his memoir those who supported the project of rebuilding the wall. He will then show how the community agrees and commits to the project. The readers of this memoir would have been encouraged to see that others support his initiative to assist in this transitioning community.

*Providing Supports for the Solution (Nehemiah 2:18 a & b)*

In this portion of the selected passage, Nehemiah introduces the theme of Divine Support to his memoir. Nehemiah says, “the hand of my God had been gracious upon me”. By using that phrase, Nehemiah is connecting to the divine history of the Jewish people that understood ‘The hand of God’, “as a place of salvation, refuge, and

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<sup>25</sup> D. Mills, Blasphemy. In *Lexham Theological Wordbook* edited by D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Bellingham, WA: Lexham Press, 2014)

protection".<sup>26</sup> The people would understand that the ‘hand of God’ was who delivered them from under the power and rule of Pharaoh and the Egyptians. So, by Nehemiah saying אֶלְךָ יְהִי (‘elō·hîm) was supporting this endeavor, the people would have felt encouraged to work with Nehemiah to move the city out of disgrace. It is through this divine connection that the people in this ruined community would understand that God desires for them experience salvation from their disgrace.

This portion of the selected passage also includes Nehemiah reminding the people about the words “the king had spoken to me”. Those words of support from the king, took place in Nehemiah 2:6-8, when Nehemiah made his request to the king to rebuild the wall of Jerusalem. It was important for the people to hear that the king supported this effort because “the entire Persian political and imperial system was organized around the person of the king”.<sup>27</sup> They also understood that “the authority of the Great King was without limits”.<sup>28</sup> So with this support from the Persian king, the people did not have to fear that their actions to restore their own community would offend the king. The community was already experiencing excess taxes and discrimination because they were not of Persian descent. With this assurance from Nehemiah, that the king was supporting rebuilding the wall, along with the reminder that אֶלְךָ יְהִי (‘elō·hîm) is directing this endeavor, the people were ready to respond to Nehemiah’s request.

<sup>26</sup> R. S. Hess, “Hand, Right Hand.” In *Evangelical Dictionary of Biblical Theology*, electronic edition (Grand Rapids: Baker Book House, 1996), 32.

<sup>27</sup> Bill T. Arnold and Brent A Strawn, eds., *The World Around the Old Testament: The People and Places of the Ancient Near East* (Grand Rapids, Michigan: Baker Academic, 2016), 383.

<sup>28</sup> Arnold and Strawn, *The World Around the Old Testament*, 403.

*The Community Agrees to the Solution (Nehemiah 2:18c)*

The next portion of the selected passage introduces the voice of the community into the memoir. After the community heard the statement of the problem by Nehemiah, and that God and the king supported the project, the people respond by saying, “Let us start building”.

Nehemiah uses the plural form of the verb, סָמַךְ (*qûm*) to describe the response of the community concerning the state of the wall of Jerusalem. In scripture, סָמַךְ (*qûm*) can mean to stand up, to rise up, to establish and to confirm. It also implies that the response is a determined choice. In this selected passage, Nehemiah uses סָמַךְ (*qûm*); to describe the united reaction the community experienced as a result of hearing his concerns. By using the plural form of this verb, Nehemiah is letting the reader know that everyone in the community decided to rise up and confirm their support of the project to rebuild. They understood the importance of the security of their community so that the “the sacred community needed to be isolated from the threat of foreigners.”<sup>29</sup> The community’s unified desire to rebuild the wall also affirmed their commitment to no longer be in disgrace.

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<sup>29</sup> S. L. McKenzie, *Introduction to the Historical Books: Strategies for Reading* (Grand Rapids, MI: William. B. Eerdmans Publishing Company, 2010), 158.

*The Community Commits to the Solution (Nehemiah 2:18d)*

In final section of this chosen passage, Nehemiah writes that the community has “committed themselves to the common good.” Nehemiah uses the verb **רָצַח** (*hāzaq*)<sup>30</sup>, to describe the people’s response to the work. **רָצַח** (*hāzaq*) is normally defined to mean to strengthen, to be strong, to be courageous and to fortify. However, in this context, it describes how strong the people are in support of the initiative to rebuild the wall of Jerusalem. They are willing to begin the repairs of the wall as soon as possible. In other sections of this memoir, this same word is used to describe the repairs of the wall. In Nehemiah 3, when he gives a detailed account of all those involved in the repairs, he uses this same word, **רָצַח** (*hāzaq*), to describe the work being done. With Nehemiah using the plural form of **רָצַח** (*hāzaq*), it not only speaks of the commitment to the task, but it also speaks of the unity of the community in getting the work done together. Nehemiah is showing the readers that the whole community supports the rebuilding of the wall.

Also, in this final section of this chosen passage, Nehemiah says the people are committed to the common good. The people are committed to the **טוֹב** (*tôb*) or welfare of the community. In Nehemiah’s memoir, he uses **טוֹב** (*tôb*) to describe what will be the result of rebuilding the wall. As discussed earlier, the benefit of rebuilding, the wall will be protect the people from foreigners and it will also “demonstrate that the God of Israel had finished punishing his people and now he was displaying his favor towards them.”<sup>31</sup>

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<sup>30</sup>I. S. Faro, "Strength", In *Lexham Theological Wordbook* edited by D. Mangum, D. R. Brown, R. Klippenstein, and R. Hurst. Bellingham, WA: Lexham Press, 2014.

<sup>31</sup> Andrew E Steinmann, *Ezra and Nehemiah*. (Saint Louis, MO: Concordia Pub. House, 2010), 410.

## Conclusion

Traditionally, people follow leaders who have a type of charisma, where the individual “seizes the task that is adequate for him and demands obedience and a following by virtue of his mission.”<sup>32</sup> These charismatic leaders also “gains and maintains authority solely by proving his strength in life.”<sup>33</sup> In Nehemiah 2:17-18, this text demonstrates another side to effective leadership, where “leaders and followers are engaged in a common enterprise; they are dependent on each other, their fortunes rise and fall together, they share results of planned change together.”<sup>34</sup> For the church this understanding means that leadership and change will only work, when the leader and the community are working together. When the church and its leaders agree on the common good, according to this reading, the people will be committed to the good work.

A close reading of the text also shows that Nehemiah was only effective in bringing change to the transitioning community because the community connected with the plea of Nehemiah and his desire to join them in the work. For the church, this text demonstrates that the community will become excited about change when they have an investment in the project. In this passage, the people were connected to the struggles of the community because they were part of the transitioning community. When the church recognizes that it must become part of the transitioning community, outside of Sunday mornings, they will begin to understand the specific needs of its surrounding community.

<sup>32</sup> Max Weber, "Max Weber on Charisma and Institution Building: Selected Papers", *The Heritage of Sociology*, edited by S. N Eisenstadt (Chicago: University of Chicago Press, 1968), 20.

<sup>33</sup> Weber, *Charisma and Institution Building*, 22.

<sup>34</sup> James MacGregor Burns, *Leadership*. 1st ed. (Cass Canfield Book. New York: Harper & Row, 1978), 426.

By building a relationship with the local surrounding community, the people of the community will begin to trust the church and welcome them as a partner for change.

From this close reading of the text, it was also discovered that the community was also eager to make a commitment to join in the work to rebuild the wall because of the partners with the project. Nehemiah assured the community that God and Artaxerxes I, supported the project of rebuilding the wall. The church cannot accomplish the great task of meeting the social needs of a community by operating in a silo. The text demonstrates that for the church and community to become excited about the work of change, there must be some level of partnerships doing the work inside the transitioning community. Partnerships can come from local congregations, local governments and other individuals who are willing to help lead change in the community.

Another element this text demonstrates is safety from potential outside influences is a key to making change in a community. While Berquist believes that “the building of the wall enhanced the separation between the rich and the poor by creating a physical barrier between the urban elites and the countryside dwellers”<sup>35</sup>, this wall was essential in the redevelopment and safety of the community. The community reading Nehemiah’s memoir understood that this reconstruction of the wall represented a sense of integrity and structure it was lacking when it was destroyed. This text also demonstrates that the church must provide the community with a sense of security before they support the work.

This project proposes that the missing piece in the construction of the wall of safety and security in our churches and community is found in the development of

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<sup>35</sup> Berquist, *Judaism in Persia's Shadow*, 114.

emerging leaders. Developing leaders who like Nehemiah will have a passion to build relationships, create new partnerships and build trust within the community. When the church empowers and trains new leaders from the missing generations in the church, the church and transitioning community will experience community investment, growth and security.

By using this critical understanding of Nehemiah 2:17-18, the church can address the qualities of a good leader in transitioning communities. It is also important when we examine how to implement change in our churches and communities through partnership, community commitment and effective leadership. As our churches are trying to discover ways to build connections between the church and community experiencing transition, the church must look for emerging transformational leaders. Leaders who are supported by the local community and are empowered to reclaim the prophetic voice of the church. Biblically, the church has played an active role in transitioning communities and it's time for the church to reclaim that voice.

## CHAPTER THREE

### HISTORICAL FOUNDATIONS

#### **Introduction**

Today, churches are trying to find creative ways to remain relevant to the current culture while remaining true to their mission. Some churches are struggling with declining membership, declining resources and are located in transitioning communities that do not have a perceived need for the local church. Our churches are even struggling with an identity crisis, where internally they no longer represent the hope they are called to represent. David Bosch, in his work *Transforming Mission: Paradigm Shifts in Theology of Mission*, believes that “if the church is to impart to the world a message of hope and love, of faith, justice and peace, something of this should become visible, audible, and tangible in the church itself.”<sup>1</sup> Our churches have lost that hope, the passion for justice and their prophetic voice, where they are called to help the community in which they are planted.

Our churches are also combatting with ways to reach new generations so they can become active participants in the life of the church. Those new generations are important so that the redemptive story can continue. Stanley Grenz believes that “the believing community transmits from generation to generation and region to region the redemptive

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<sup>1</sup> David J. Bosch, “Transforming Mission: Paradigm Shifts in Theology of Mission.” *American Society of Missiology Series, No. 16* (Maryknoll, NY: Orbis Books, 1991), 414.

story, which it recounts in word and deed.”<sup>2</sup> If those new generations are no longer present, who will continue to tell our stories?

This researcher proposes that the solution to increasing the missing generation’s participation in church and the church’s desire to continue to be a prophetic voice in the community can be solved by carefully examining our stories from our past when we were faced with a similar transitional context. Then by sharing those stories with new emerging leaders from those missing generations in our church and community, we will be able to empower them to be the bridge between the church and the transitional community.

National movements like The National Afro-American League, The Niagara Movement and The Young Men’s Christian Association (YMCA) were birthed to address the needs of the community. Each of these movements’ passion was developed by leaders who knew that their communities needed change.

### **The National Afro-American League (1887 – 1908)**

The National Afro-American League, founded in 1887, by a former slave T. Thomas Fortune, was birthed out of the need to speak against “lynching, disenfranchisement, and other Jim Crow Policies”<sup>3</sup> that took place during the late nineteenth century. The goals of the National Afro-American League were to address the following Six Principal Grievances:

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<sup>2</sup> Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: W.B. Eerdmans, 2000), 52.

<sup>3</sup> Henry Louis Gates and Cornel West, *The African-American Century: How Black Americans Have Shaped Our Country* (New York: Simon and Schuster, 2000), 10.

The suppression of the voting rights of the South; the universal and lamentable reign of lynch and mob law; the inequalities in the distribution of funds between whites and colored schools; the odious and demoralizing penitentiary system of the south, with its chain gangs, convict leases, and indiscriminate mixing of males and females; the tyranny practiced by Southern railroads, which denied equal rights to colored passengers and permitted white passengers to subject them to indignities and the denial of accommodations to Negroes in such places as hotels and theaters.<sup>4</sup>

Fortune, who also was one of the “the leading black editors and journalist of the late nineteenth and early twentieth centuries”<sup>5</sup>, used his role as the editor of his own newspaper, *The Freeman*, to work for the full citizenship and equality of black Americans. While he was considered to be the natural choice for leadership of the organization, the local chapters deemed him “too controversial a figure and was made secretary instead.”<sup>6</sup> Even while in that position, Fortune still believed that “the stronghold of the organization should be in the South, while in the North its principal function would be to arouse public opinion and to exert political pressure.”<sup>7</sup> The National Afro American League “wavered between support for economic self-help and black capitalism, and insistence on protest, agitation, and militant action.”<sup>8</sup>

As an organization, The National Afro-American League did not emerge as major force in the community. In 1893, Fortune “announced that the League was defunct

<sup>4</sup> Emma Lou Thornbrough, “The National Afro-American League, 1887 – 1908.” In *The Black Man in America Since Reconstruction*, ed. David Reimers (New York: Crowell), 96.

<sup>5</sup> Gates and West, *The African American Century*, 8.

<sup>6</sup> Gates and West, *The African American Century*, 10.

<sup>7</sup> Thornbrough, “The National Afro-American League, 1887 – 1908”, 96.

<sup>8</sup> Robert C. Twombly, *Blacks in White America Since 1865: Issues and Interpretations*, (New York: McKay, 1971), 122.

because of lack of funds, lack of mass support, and lack of support from race leaders.”<sup>9</sup>

This disbandment of the organization caused Fortune to become “discouraged and disillusioned and he expressed the opinion that the attempt to organize the league had been premature.”<sup>10</sup> The ideals and goals of The National Afro-American League did not die with the movement. According to Gates, in his work *The African American Century*, he stated “its goals would later be appropriated and realized by the Niagara Movement (1905) and ultimately by its successor, the NAACP.”<sup>11</sup>

### **The Niagara Movement (1905)**

Founded in 1905 by W.E.B. DuBois, The Niagara Movement was birthed to demand that “African Americans receive the full benefits of citizenship, including desegregation, equal voting rights, fair treatment of black workers, and protection from white violence.”<sup>12</sup> W.E.B. DuBois sent a call to “a few selected persons for organized determination and aggressive action on the part of men who believe in Negro freedom and growth.”<sup>13</sup> This initial meeting took place at the Erie Beach Hotel in Ontario, Canada and it included “29 other prominent African American intellectuals.”<sup>14</sup> With this movement, W.E.B Dubois believed that “in the higher education of a Talented Tenth who

<sup>9</sup> Thornbrough, “The National Afro-American League, 1887 – 1908”, 100.

<sup>10</sup> Thornbrough, “The National Afro-American League, 1887 – 1908”, 100.

<sup>11</sup> Gates and West, *The African-American Century*, 11.

<sup>12</sup> Henry Louis Gates, *Life Upon These Shores: Looking at African American History, 1500-2008*. (New York: Knopf, 2011), 239.

<sup>13</sup> W.E.B. DuBois, *The Autobiography of W.E.B. Dubois: A Soliloquy on Viewing My Life from the Last Decade of Its First Century*. 1st ed., (International, 1968), 248.

<sup>14</sup> Gates, *Life Upon These Shores*, 237.

through their knowledge of modern culture could guide the American Negro into a higher civilization.”<sup>15</sup> DuBois stated that without educating the Talented Tenth of the community, “the Negro would have to accept white leadership, and that such leadership could not always be trusted to guide this group into self-realization and to its highest cultural possibilities.”<sup>16</sup>

Even though this movement had a short life in the community, it “represented a major turning point in black activism and articulated a new vision of how blacks should pursue social and political equality.”<sup>17</sup> When DuBois disbanded the movement in 1911, “he did so with the knowledge that by then another option existed for black activism, the NAACP.”<sup>18</sup>

### **The Young Men’s Christian Association (Y.M.C.A)**

The Y.M.C.A. was founded in London in 1844 by a group of twelve young merchants under the leadership of George Williams.<sup>19</sup> The primary objective for the Y.M.C.A was the “building together of Christian young men and the leading to the savior of those who are ignorant of him.”<sup>20</sup> While improving the spiritual conditions of young men, the Y.M.C.A launched prayer meetings as well as lectures in areas around London.

<sup>15</sup> DuBois, *The Autobiography of W.E.B Dubois*, 236.

<sup>16</sup> DuBois, *The Autobiography of W.E.B Dubois*, 236.

<sup>17</sup> Gates, *Life Upon These Shores*, 240.

<sup>18</sup> Gates, *Life Upon These Shores*, 240.

<sup>19</sup> Nina Mjagkij, *Light in the Darkness: African Americans and the YMCA, 1852-1946* (Lexington, KY: University Press of Kentucky, 2003), 8.

<sup>20</sup> Charles Howard Hopkins, *History of the Y.M.C.A. in North America* (Association Press, 1951), 180.

Americans first encountered the Y.M.C.A. during the 1851 World's Fair in London.<sup>21</sup> Then after returning to the United States, some individuals "launched similar associations to address the moral hazards of the increase of single male newcomers to the growing cities."<sup>22</sup> The first Y.M.C.A. in the United States "set a pattern of relationships with the churches that eventually, in its essentials, became universal in the country."<sup>23</sup> S. Wirt Wiley in *History of Y.M.C.A – Church Relations in the United States*, believes "during the first fifteen years, the YMCA's in the United States had taken "a leading part in an extraordinary nation-wide religious revival led by laymen."<sup>24</sup> Doggett agrees with Wiley in that assessment about the value of the Y.M.C.A.'s relationship with the church started by laymen. Doggett believes that "laymen have become a more important factor in the activities of the Church throughout America than any other land, and this is one of the chief causes for the greater success of the American Young Men's Christian Associations."<sup>25</sup>

In every city the Y.M.C.A. supplemented what church were not able to provide themselves. They provided "facilities, fellowship, constructive activities, some religious education and training in lay service for the young men of the churches."<sup>26</sup> However, Carter G. Woodson in his book *The History of The Negro Church*, feels that the work

<sup>21</sup> Mjagkij, *Light in the Darkness*, 9.

<sup>22</sup> Mjagkij, *Light in the Darkness*, 9.

<sup>23</sup> S. Wirt Wiley, *History of Y.M.C.A. - Church Relations in the United States* (Association Press, 1944), 1.

<sup>24</sup> Wiley, *History of Y.M.C.A – Church Relations*, 14.

<sup>25</sup> L. L. Doggett, *History of the Young Men's Christian Association* (New York: International Committee of Young Men's Christian Association, 1896), 88.

<sup>26</sup> Wiley, *History of Y.M.C.A – Church Relations*, 31.

Y.M.C.A is not necessary in communities where the church is active. Woodson feels that the church has become” in many respects a social welfare agency itself, doing in several communities so much of this work that it has been unnecessary for the national agencies to invade some of their parishes with an intensive program.”<sup>27</sup> Woodson feels the church should be doing the work of the Y.M.C.A.

### **The Civil Rights Movement**

During the Civil Rights Movement (1954-1968) it was the church more than any other institution that provided an escape from the harsh realities associated with domination.<sup>28</sup> The church provided an institutional setting where oppression could be openly discussed and resources could be developed to organize collective resistance.<sup>29</sup> The black church was unique in that it was organized and developed by an oppressed group shut off from the institutional life of the larger society.<sup>30</sup>

During this movement, the black church became a prophetic community where its members were “personally and corporately engaged in some kind of service and/ or action which relates to improving the lives of human being.”<sup>31</sup> Dr. Martin L. King would say that it has always been the responsibility of the Church to broaden horizons,

<sup>27</sup> Carter Godwin Woodson, *The History of the Negro Church* (Associated Press, 1921), 275.

<sup>28</sup> Aldon D. Morris, *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*, (New York: Free Press, 1984), 4.

<sup>29</sup> Morris, *The Origins of the Civil Rights Movement*, 4.

<sup>30</sup> Christian Smith, *Disruptive Religion: The Force of Faith in Social-Movement Activism* (New York: Routledge, 1996), 29.

<sup>31</sup> J. Elliot Corbett and Elizabeth S Smith, *Becoming a Prophetic Community* (Atlanta, Ga.: John Knox Press, 1980), 17.

challenge the status quo, and break the mores when necessary.<sup>32</sup> King also believes it is not enough for the Church to be active in the ideological direction; it must also move out into the area of social action.<sup>33</sup> This is in line with Jurgen Moltman who proposes that “the church should get involved in the world’s politics, criticizing political systems, and promoting freedom, peace and rights for humans as well as for the liberation is the affirmation of life.”<sup>34</sup>

During the Civil Rights Movement, many organizations were positioned to respond to those questions of injustice that were plaguing our communities. Those organizations were able to partner with multiple generations to make a difference in our communities. They also were intentional in partnering with local churches because they believed that churches were the nerve centers of their denominations, simultaneously sending pulses of humanity running upward through the institutional hierarchy and generating cohesion and a sense of belonging among people in isolated neighborhoods and settlements whom the larger society shunned because of their race.<sup>35</sup> Those organizations partnered with the church because they believed that it gave those movements continuity with its antecedents in the long standing religious traditions of the black people.<sup>36</sup>

<sup>32</sup> Davis W. Houck and David E Dixon, *Rhetoric, Religion and the Civil Rights Movement, 1954-1965: Studies in Rhetoric and Religion; 1* (Baylor University, 2006), 219.

<sup>33</sup> Houck and Dixon, *Rhetoric, Religion and the Civil Rights Movement*, 221.

<sup>34</sup> Van Nam Kim and Moltmann Jürgen, *A Church of Hope: A Study of the Eschatological Ecclesiology of Jürgen Moltmann* (Lanham MD: University Press of America, 2005), 375.

<sup>35</sup> William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South, 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), 254.

<sup>36</sup> Smith, *Disruptive Religion*, 29.

Morris Aldon in his book, *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*, believes that the genius of these movements was their ability to unite community leaders by bringing them directly into leadership positions while simultaneously organizing the black masses.<sup>37</sup> Those leaders were able to organize the masses because they were mass-based organizations that had grown directly out of a mass based institution, the black church.<sup>38</sup>

The Arkansas Community Organization for Reform Now (ACORN), The Student Nonviolent Coordinating Committee (SNCC), The Southern Christian Leadership Conference (SCLC), The National Association of Colored People (NAACP), The Urban League are a few organizations that were willing to partner with churches during the Civil Rights Movement. These organizations were birthed out of a need in the community and often partnered with churches and ministers to develop new leaders to bring change for the community. Each one of these movements, were only able to make a difference in the communities where they were located by developing new leaders who were invested in changing their communities.

### **Arkansas Community Organization for Reform Now (ACORN)**

#### *The Creation of The Organization*

Originally called the Arkansas Community Organization for Reform Now (ACORN) was founded by Wade Rathke in 1970, whose dream was to build an

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<sup>37</sup> Morris, *The Origins of the Civil Rights Movement*, 46.

<sup>38</sup> Morris, *The Origins of the Civil Rights Movement*, 46.

organization that would significantly reduce poverty and strengthen America's democratic process.<sup>39</sup> Rathke wanted ACORN to be a national, multiracial, neighborhood-based operation that would address a range of problems facing low- and moderate-income people.<sup>40</sup> His vision was to see his organization address the question of who has the power to control what happens in a neighborhood, a city, a county or a state.<sup>41</sup>

Rathke's initial method of gaining support for the organization came from going door to door in the South End neighborhood of Little Rock, Arkansas. He, along with Gary Delgado<sup>42</sup>, from Brooklyn, New York canvased the neighborhood asking the residents what issues they faced living in the community. This method of assessing the community allowed them to discover the needs of the five low-income communities of Little Rock, Arkansas. Rathke, Delgado and other members of the community eventually received victory in that community's effort to bring change through their campaign. While outsiders might have viewed this as a small victory, Rathke however believed that their first step is a staging area from which to mount larger campaigns that would attract people from other incomes.

By 1975, news about ACORN's victories moved outside of Little Rock and eventually spread throughout Arkansas and they also opened up chapters in Texas and South Dakota. The new chapters of ACORN followed Rathke's model of building a

<sup>39</sup> John Atlas, *Seeds of Change: The Story of Acorn, America's Most Controversial Antipoverty Community Organizing Group*. 1. ed., (Nashville, Tenn.: Vanderbilt Univ. Press, 2010), 4.

<sup>40</sup> Atlas, *Seeds of Change*, 21.

<sup>41</sup> Atlas, *Seeds of Change*, 21.

<sup>42</sup> Atlas, *Seeds of Change*, 23.

successful campaign. First, the ACORN organizer would analyze the demographics, politics, issues and leadership of the neighborhood, city and state. During this first stage they would also meet with community leaders in the neighborhoods. They would then develop a set of issues<sup>43</sup> that were discovered while they knocked on every door in that community. ACORN's goal was to knock on every door in the community over a six to eight-week period.<sup>44</sup>

### *Leadership Development*

ACORN found its leaders for the movement by discovery and observation, watching leaders in meetings and while working within the group.<sup>45</sup> ACORN trains its organizers to look for people with certain qualities and characteristics to become part of their leadership. They look for individuals who express their ideas plainly, take responsibility to mobilize others, and help to build the organization.<sup>46</sup> Those leaders must possess technical skills, people skills, procedural skills, and judgment and strategy skills. While ACORN knows no one leader will contain all of those skills, they believe in collective leadership where leadership roles should be shared.<sup>47</sup> ACORN also believes their leaders should learn by doing, with the support of the paid organizers, who mentor them with people skills and organizational skills.<sup>48</sup>

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<sup>43</sup> Atlas, *Seeds of Change*, 34.

<sup>44</sup> Atlas, *Seeds of Change*, 34.

<sup>45</sup> Atlas, *Seeds of Change*, 259.

<sup>46</sup> Atlas, *Seeds of Change*, 260.

<sup>47</sup> Atlas, *Seeds of Change*, 261.

<sup>48</sup> Atlas, *Seeds of Change*, 261.

## Student Nonviolent Coordinating Committee (SNCC)

### *The Creation of the Organization*

The Student Nonviolent Coordinating Committee (SNCC) was founded during the weekend of April 15-17, 1960 on the campus of Shaw University in Raleigh, NC. With the assistance of Ella Baker, the director of the Southern Christian Leadership Conference. The purpose of the organization was to give younger African Americans the opportunity for their voices to be heard during a time where many of them were forced to remain silent. On April 15, 1960, on the campus of Shaw University, Rev. Lawson was asked by Ella Baker to represent the voice of the movement. In his speech, Rev. Lawson shared with those participants of the conference that “we who are demonstrators are trying to raise what we call the moral issue. That is, we are pointing to the viciousness of racial segregation and prejudice and calling it evil or sin.”<sup>49</sup> Many of his ideas would help to push the movement forward in their understandings as an organization.

During the beginning stages, SNCC was composed of students from Southern Black Colleges who came together to focus on the mobilization and empowerment of local blacks to force change in the status quo.<sup>50</sup> They were committed to direct action protest and voter registration to break the hold of Southern racism.<sup>51</sup> SNCC inherited a

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<sup>49</sup> Houck and Dixon, *Rhetoric, Religion and the Civil Rights Movement*, 360.

<sup>50</sup> Nancy Joan Weiss, *Whitney M. Young, Jr., and the Struggle for Civil Rights* (Princeton University Pres, 2014), 100.

<sup>51</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 100.

doctrine of nonviolence as the center of a way of life from its parent organization, Southern Christian Leadership Conference.<sup>52</sup>

SNCC would come in the latter half of the 1960s to reject nonviolence, interracialism, even capitalism, and to call for radical reconstructing of society based on racial separatism and the creation of alternative institutions controlled by the poor and the powerless.<sup>53</sup>

### *Leadership Development for SNCC*

Unlike other organizations, the leaders agreed that the organization should be youth centered, and the adults attending would serve in an advisory capacity.<sup>54</sup> The leadership structure of the SNCC was highly decentralized and the workers in the field developed many of their initiatives. They had an ideological aversion to leadership, viewing it as a form of manipulation.<sup>55</sup> However, in an organization of activists, they believed that “the successful organizer of action, not the man sitting at a desk receives respect and trust. The man who makes the immediate decisions about action, not the one who talks to the press, is best known to activist members.”<sup>56</sup> So, they looked for leaders not for the flamboyance of their personalities but for their righteousness and above all

<sup>52</sup> Emily Stopper, “The Student Nonviolent Coordinating Committee: The Growth of Radicalism in a Civil Rights Organization”, *Martin Luther King, Jr. and the Civil Rights Movement*, 17. (Brooklyn, NY: Carlson Publishers, 1989), 27.

<sup>53</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 100.

<sup>54</sup> David J. Garrow, *Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference*, (New York: William Morrow and Company, 1986), 130.

<sup>55</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 71.

<sup>56</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 74.

their courage.<sup>57</sup> Many of the important leaders of SNCC were neither military nor evangelistic but were quiet and introspective, gentle and serious in demeanor.<sup>58</sup>

### *Partnership with SCLC Organization*

During the beginning stages, the Parent Organization of the SNCC was the Southern Christian Leadership Conference (SCLC). The SCLC supplied on the adult level, an ideological symbol to the student movement through its President Rev. Martin Luther King, Jr.<sup>59</sup> It also provided them with logistical and training support to the sit-ins based on a common commitment to a similar ideology that of nonviolent resistance.<sup>60</sup>

### *Partnership with NAACP Organization*

Even though the national office of the National Association of the Advancement of Colored People (NAACP) “opposed some facets of the Movement (SNCC), such as the idea of going to jail rather than accepting bail”<sup>61</sup>, they provided the movement with an “adult organizational shield over SNCC and the sit-ins during the first year”<sup>62</sup>. Local branches of the NAACP supported SNCC financially and legally. They also hired a number of participants in the sit-in movement for its national and local staff.<sup>63</sup>

<sup>57</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 75.

<sup>58</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 75.

<sup>59</sup> Martin Oppenheimer, “The Sit-In Movement of 1960”, *Martin Luther King, Jr. and the Civil Rights Movement*, 16 (Brooklyn, N.Y.: Carlson Pub, 1989), 68.

<sup>60</sup> Oppenheimer, *The Sit-In Movement of 1960*, 68.

<sup>61</sup> Oppenheimer, *The Sit-In Movement of 1960*, 66.

<sup>62</sup> Oppenheimer, *The Sit-In Movement of 1960*, 65.

<sup>63</sup> Oppenheimer, *The Sit-In Movement of 1960*, 67.

## Southern Christian Leadership Conference (SCLC)

### *The Creation of The SCLC*

The Southern Christian Leadership Conference (SCLC) as “an organization of black ministers born out of the Montgomery bus boycott, who initially emerged a strategy of nonviolent persuasion to dramatize the evils of discrimination.”<sup>64</sup> Cornish Rogers believes that this organization’s goal was “to agitate the evils of racism and oppression by deliberate appeals to the religious sensibilities of the nation.”<sup>65</sup> Rogers also believes that “it is probably the most skillful group in the world in the use of nonviolent protest methods to achieve social change.”<sup>66</sup> That strategy would then shift to an aggressive nonviolent coercion, designed to promote retaliatory violence, capture the attention of the media, rally national support for the movement, and thus bring pressure for federal intervention, including the passage of civil rights legislation.<sup>67</sup>

The SCLC was birthed out of the proliferation of nonviolent campaigns in other southern cities, and the specific plans of small groups of people who felt that the time was right for a regional assault on segregationist practices.<sup>68</sup> There are some who believe that no single person can be identified as the one who initiated the process that led to the

<sup>64</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 100.

<sup>65</sup> Cornish Rogers, “SCLC: Faithful to Its Function.” *The Christian Century* 88 (1971), <https://search-ebscohostcom.utsdayton.idm.oclc.org/>, 550.

<sup>66</sup> Rogers, *SCLC: Faithful to Its Function*, 550.

<sup>67</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 100.

<sup>68</sup> Thomas R Peake, *Keeping the Dream Alive: A History of the Southern Christian Leadership Conference from King to the Nineteen-Eighties* (New York: P. Lang, 1987), 40.

formation of the Southern Christian Leadership Conference.<sup>69</sup> However most of the writers list the founders of the SCLC as Bayard Rustin, Stanley Levison, Ella J. Baker, C. K. Steele and an inner circle of the MIA Leadership.<sup>70</sup> The SCLC vision was to work towards the unification of blacks and white sympathizers around the central philosophy of nonviolent direct-action and Christian Faith.<sup>71</sup>

### *Leadership Development within the SCLC*

Within the organization, pastors and lay leaders were essential to the SCLC structure, since most of the community meetings and rallies sponsored by the SCLC and its affiliates resembled the revival.<sup>72</sup> Aldon Morris believes that without the church base, it is unlikely that Dr. King would have become a great organizer and symbol of an effective mass movement.<sup>73</sup> The SCLC organization was also intentional while serving existing leadership, SCLC seeks to develop potential leaders.<sup>74</sup>

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<sup>69</sup> Peake, *Keeping the Dream Alive*, 41.

<sup>70</sup> Peake, *Keeping the Dream Alive*, 41.

<sup>71</sup> Peake, *Keeping the Dream Alive*, 54.

<sup>72</sup> Morris, *The Origins of the Civil Rights Movement*, 92.

<sup>73</sup> Morris, *The Origins of the Civil Rights Movement*, 91.

<sup>74</sup> Garrow, *Bearing the Cross*, 120.

## National Association of Colored People (NAACP)

### *The Creation of The NAACP*

The National Association of Colored People (NAACP) was founded in 1909 and 1910 by a “small group of black and white intellectuals vehemently opposed to the racism that confronted the black community.”<sup>75</sup> In January 1909 in the New York apartment of William English Walling<sup>76</sup>, The National Association for the Advancement of Color People was born. The initial meeting included Walling, a writer and socialist, Dr. Henry Moskowitz, a social worker for New York immigrants and Mary White Ovington, a socialist and a Unitarian. These three met to discuss the idea of creating a “national biracial organization of fair minded whites and intelligent blacks to help right the wrongs of the Negro.”<sup>77</sup> Those individuals did not emerge from within the black community, nor were the black masses involved in shaping the organization at the outset.<sup>78</sup> However they all met specifically to fight for equal rights for black Americans.<sup>79</sup> Mary Ovington pointed out that the initial meetings included “one who was a descendant of an old-time abolitionist, the second a Jew, and the third a Southerner”<sup>80</sup>. It wasn’t until they invited Bishop Alexander Walters of the African Methodist Episcopal Zion Church

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<sup>75</sup> Morris, *The Origins of the Civil Rights Movement*, 13.

<sup>76</sup> Charles Flint Kellogg, *NAACP: A History of the National Association for the Advancement of Colored People; Volume I 1909-1920* (Baltimore: Johns Hopkins Press, 1967), 12.

<sup>77</sup> Kellogg, *NAACP: A History*, 11.

<sup>78</sup> Morris, *The Origins of the Civil Rights Movement*, 13.

<sup>79</sup> Morris, *The Origins of the Civil Rights Movement*, 13.

<sup>80</sup> Kellogg, *NAACP: A History*, 12.

and Reverend William Henry Brooks of St. Mark's Methodist Church of New York that the organization finally became a biracial organization.

### *Leadership Development within The NAACP*

From the beginning the NAACP was highly centralized and the national body maintained control over branches and membership.<sup>81</sup> Where the local branch's policies were under the control of the parent organization.<sup>82</sup> However some of the leaders who were ministers, they wanted to run the NAACP branch like a black church where the minister was all powerful.<sup>83</sup> As the spectrum of civil rights organizations and approached broadened, the NAACP came to be regarded by young demonstrators as too cautious and old-fashioned in its approach and too firmly middle class in its constituency.<sup>84</sup>

### **Urban League**

#### *The Creation of the Urban League*

Since its founding in 1910, the Urban League had been a social service agency dedicated to advancing the economic and social conditions of blacks in cities.<sup>85</sup> It was birthed to address the problems that were created when southerners began to migrate to New York for better living. The Urban League's mission was to provide migrants both

<sup>81</sup> Kellogg, *NAACP: A History*, 119.

<sup>82</sup> Kellogg, *NAACP: A History*, 120.

<sup>83</sup> Morris, *The Origins of the Civil Rights Movement*, 37.

<sup>84</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 100.

<sup>85</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 99.

moral guidance and assistance in acquiring decent homes and jobs.<sup>86</sup> They also attempted to address issues of crime, delinquency, unemployment, overcrowded housing, and even race riots by facilitating black migrants' adjustment to the city.<sup>87</sup>

As time moved on, Whitney Young the leader of the National Urban League felt that marching was not the only solution. He believed that the "the basic problems facing blacks would remain after the marchers left, and the Urban League would deal with them by providing job training and health, welfare, housing, and educational services."<sup>88</sup>

"The founding of the National Urban League laid the groundwork for a national effort in which the problems of the Negro, city by city could be systematically studied and dealt with"<sup>89</sup>

### **Conclusion**

During the Civil Rights Movement, the church played an active role for the voice of the community. Community Movements and local organizations partnered with the church because of their voice for the voiceless. Today, the question becomes has the church become silent. Has the church loss its original purpose as a church that is the light of the community? William Montgomery believes that people attend church because of a social responsibility, and they sometimes seemed more concerned about how people

<sup>86</sup> Touré F Reed, *Not Alms but Opportunity: The Urban League & the Politics of Racial Uplift, 1910-1950* (Chapel Hill: University of North Carolina Press, 2008), 12.

<sup>87</sup> Reed, *Not Alms but Opportunity*, 12.

<sup>88</sup> Weiss, *Whitney M. Young, Jr. and the Struggle for Civil Rights*, 112.

<sup>89</sup> Jesse Thomas Moore, *A Search for Equality: The National Urban League, 1910-1961* (University Park: Pennsylvania State University Press, 1981), 47.

behaved in church than about the theological or spiritual content of the service.<sup>90</sup> Has the church forgotten that they are called to interpret their existence in community as the location in time and space of their responsibility to God for human society and for other persons.<sup>91</sup>

Dr. King believes that “it is not enough for the Church to be active in the ideological direction; it must also move out into the area of social action.”<sup>92</sup> One way for the church to continue to be the voice for the community is by actively involving young adults in that mission. By reaching out to those generations that are currently missing from our congregations and empowering them to serve in those areas of social action, the church will no longer remain silent. There is a need to train new leaders for this great task. Leaders who are willing to partner with other like-minded organizations to build up the communities where our churches are planted.

During the Civil Rights Movement, those classified as the Silent Generation (Born 1925 – 1945) and some Baby Boomers (born 1946 – 1964) led the way to bring change in our communities and churches. It’s now time for those two generations to prepare the new leaders in Generation X (Born 1965 – 1980), Millennials (Born 1981 – 1997) and some Post – Millennials (Born after 1997) to take up the mantle and have a prophetic voice so that our churches and communities can address those needs in our current.

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<sup>90</sup> Montgomery, *Under Their Own Vine and Fig Tree*, 261.

<sup>91</sup> World Council of Churches. *Man in Community: Christian Concern for the Human in Changing Society*. Edited by Egbert de Vries (New York: Association Press, 1966), 182.

<sup>92</sup> Houck and Dixon, *Rhetoric, Religion and the Civil Rights Movement*, 221.

## CHAPTER FOUR

### THEOLOGICAL FOUNDATIONS

#### **Introduction**

The church is in a state of decline. In this current culture of entrepreneurship, there are some who believe that there is a decline in church membership because the church “is not giving the customer what it wants; nobody’s buying what the church is selling.”<sup>1</sup> There are others who believe that the church is declining because “the modern religions of Christendom and Judaism have met the encounter within the large city, and they seem to have ‘run out of steam’.”<sup>2</sup> While others believe that people are falling away from established churches “because Churches have less grip on people; given the social conditions of post-modernity, people find the church unnecessary for living; because people are more highly educated, they resent sitting passively in Church being preached to.”<sup>3</sup>

There is even a view that there is not a need for church because “God is seen as working directly in the world, outside the formal structure of the church, and accomplishing his purpose even through persons and institutions that are not avowedly

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<sup>1</sup> Michael Jinkins, *The Church Faces Death: Ecclesiology in a Post-Modern Context* (New York: Oxford University Press, 1999), 13.

<sup>2</sup> Kendig Brubaker Cully and Frederick Nile Harper, *Will the Church Lose the City?* (New York: World Pub, 1969), 27.

<sup>3</sup> Kim and Moltmann, *A Church of Hope*, 257.

Christian, resulting in part in an altered conception of the nature and means of salvation.”<sup>4</sup> In a recent study done by The Barna Research group, it discovered that:

Millennials who are opting out of church cite three factors with equal weight in their decision: 35% cite the church’s irrelevance, hypocrisy, and the moral failures of its leaders as reasons to check out of church altogether. In addition, two out of 10 unchurched Millennials say they feel God is missing in church, and one out of 10 senses that legitimate doubt is prohibited, starting at the front door.<sup>5</sup>

If the Millennial generation and those after them continue opting out of the current church, what will happen to the church in the future? Will the lack of these generations in the life of the local church cause the church to die? What will be the future state of the church?

Often when churches are faced with declining situations, they struggle to find solutions to address the change that is needed for them to survive. Thom Rainer in his book, *The Autopsy of the Deceased Church* says:

It is rare for a long-term church member to see erosion in his or her church. Growth may come rapidly, but decline is usually slow, imperceptibly slow. This slow erosion is the worst type of decline for churches, because the members have no sense of urgency to change. They see the church on a regular basis; they don’t see the gradual decline that is taking place before their eyes.<sup>6</sup>

Right before the church’s eyes we are faced with a declining and dying community. In this community, as described by Art Gallaher in his work *The Dying Community*, the decline in the church membership and participation can be manifested in

<sup>4</sup> Millard J. Erickson, *Christian Theology*. 2nd ed. (Grand Rapids, Mich.: Baker Book House, 1999), 1038.

<sup>5</sup> <https://www.barna.com/research/americans-divided-on-the-importance-of-church/>

<sup>6</sup> Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville, Tennessee: B & H Publishing Group, 2014), 12-13.

several ways: “the outright closing of a church, interdenominational consolidation in order to provide enough attendance, and the resort to itinerant or less than full-time ministers.”<sup>7</sup>

In times past when the church was faced with similar issues it survived. The supernatural nature of the church has enabled it to survive severe persecution, heresy, poverty, and prosperity.<sup>8</sup> The solution to declining membership and lack of involvement from other generations is connected into the church community rediscovery of its ecclesiology and missiology. This project will look at the theological themes of ecclesiology and missiology and how those themes relate to creating a vibrant culture in the church where young adults through leadership development will become active in the life of the church and transitional communities.

### **What is Ecclesiology?**

William Gregg in his article, *What is Ecclesiology?*, defines ecclesiology as the “theological discipline, within the faith, that reflects on and expresses the meaning, purpose, roles, and functions of the Church in the best, clearest language possible.”<sup>9</sup> He believes that ecclesiology is the “prayerful reflection, within the faith, on what the Church is and what the Church does.”<sup>10</sup> According to the *Encyclopedia of Christian*

<sup>7</sup> Art Gallaher and Harland Padfield, *The Dying Community*. 1st ed. School of American Research Advanced Seminar Series (Albuquerque: University of New Mexico Press, 1980), 199.

<sup>8</sup> Leith Anderson, *Dying for Change* (Minneapolis, MN: Bethany House, 1990), 119.

<sup>9</sup> William Otis Gregg, “What Is Ecclesiology?” *Sewanee Theological Review* 61, no. 2 (Easter 2018): 375–416. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAi5IE180716000505&site=ehost-live>, 376.

<sup>10</sup> Gregg, “What Is Ecclesiology?, 376.

*Theology*, Ecclesiology is also “the theological arena in which the church considers itself, the point of convergence of systematic, historical and practical research, which it develops and expresses to today’s community of believers, who live and confess their faith in diverse cultural and sociological context.”<sup>11</sup>

Ecclesiology is the disciplined, theological thinking about the Church - what it was/is, who we were/are, what we/it did/does - precisely as Church.<sup>12</sup> Where the church, as defined by Karl Barth will be “(1) a community instituted by God himself, (2) a community of faith and obedience, (3) a community of faith and obedience which live from God’s word.”<sup>13</sup>

This understanding of the nature of the church, as Darell Guder says “must be developed out of the mission of God as the One who calls and empowers his people to be the sign, foretaste and instrument of God’s new order under the lordship of Christ.”<sup>14</sup> Thus, ecclesiology articulates the theological core of the Church, out of which emerges its life and work as institution, as community, as Body of Christ.<sup>15</sup> It includes, “not only the church proper (its nature, origin, mission, membership, order or polity, worship, and

<sup>11</sup> *Encyclopedia of Christian Theology, Vol. 1, A – F*, edited by Jean-Yves Lacoste (New York: Routledge, 2005), 466.

<sup>12</sup> Gregg, “*What Is Ecclesiology?*”, 376.

<sup>13</sup> Karl Barth, *Theology and Church: Shorter Writings, 1920-1928. [1St American ed.]* (New York: Harper & Row, 1962), 334.

<sup>14</sup> Mark Husbands and Daniel J Treier, *The Community of the Word: Toward an Evangelical Ecclesiology* (Downers Grove, IL: InterVarsity Press, 2005), 125.

<sup>15</sup> Gregg, “*What Is Ecclesiology?*”, 377.

unity) but also ministry (general and ordained), the ordinances/sacraments (baptism, the Lord’s Supper), and the church’s relation to government and society.”<sup>16</sup>

### Ecclesiology and Community

The role the local church plays in the transitioning community where it is located depends on the church’s understanding of its Ecclesiology. In *Theology for the Community*, Stanley Grenz believes that the church is “the visible fellowship of believers gathered in a specific location, the local church is the most concrete expression of the covenanting people.”<sup>17</sup> The Church is neither a building nor an organization, rather “a people who see themselves as standing in relation to the God who saves them and to each other as those who share in this salvation”.<sup>18</sup> This believing community transmits from generation to generation and region to region the redemptive story, which it recounts in word and deed.<sup>19</sup> As they share from generation to generation, Grenz also believes the church becomes “a community of memory and hope.”<sup>20</sup> However the hope does not only remain inside the church. Grenz proposes that the church should be a prophetic community, where, “living as a community carries with it a prophetic dimension. Insofar as we model community, our presence bears prophetic witness to the world. It issues an implicit call to society to measure itself against divine reign under which it too must

<sup>16</sup> James Leo Garrett, *Systematic Theology: Biblical, Historical, and Evangelical* (Grand Rapids, MI: W.B. Eerdmans Publishers, 1990), 457.

<sup>17</sup> Grenz, *Theology for the Community of God*, 468.

<sup>18</sup> Grenz, *Theology for the Community of God*, 464.

<sup>19</sup> Grenz, *Theology for the Community of God*, 52.

<sup>20</sup> Grenz, *Theology for the Community of God*, 500.

stand against with it will be judges.”<sup>21</sup> This prophetic aspect of the church also calls the church to be one of social action. Where, the involvement of the church in social action is crucial regardless of its relationship to evangelism.<sup>22</sup>

German Reformed theologian, Jurgen Moltmann would agree with Grenz. Moltman believes that “if the church is the Church of Christ and has hope in the coming kingdom, it has to anticipate that by helping to improve the world, which is part of the coming kingdom.”<sup>23</sup> He also believes that the church should get involved in the world’s politics, criticizing political systems, and promoting freedom, peace and rights for humans as well as for the liberation is the affirmation of life.<sup>24</sup> In his work, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, Moltmann states that “the church cannot understand itself simply from itself alone. It can only comprehend its missions and its meaning, its roles and its function in relation to others.”<sup>25</sup>

So, the church as it relates to the community, “in which it is set and which it takes into account in attempting to interpret the sign of the times.”<sup>26</sup> When the church becomes more involved in social and political activities through its member’s engagement in society; theology takes on new direction.<sup>27</sup>

<sup>21</sup> Grenz, *Theology for the Community of God*, 503.

<sup>22</sup> Grenz, *Theology for the Community of God*, 507.

<sup>23</sup> Kim and Moltmann, *A Church of Hope*, 375.

<sup>24</sup> Kim and Moltmann, *A Church of Hope*, 375.

<sup>25</sup> Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, (Minneapolis: Fortress Press, 1993), 19.

<sup>26</sup> Moltmann, *The Church in the Power of the Spirit*, 19.

<sup>27</sup> Kim and Moltmann, *A Church of Hope*, 257.

Karl Barth would add to this conversation about Ecclesiology and Community by saying that “the true community of Jesus Christ is the community which God has sent out in to the world in and with its foundation.”<sup>28</sup> Where the church is called a community instituted by God himself, a community of faith and obedience, a community of faith and obedience which live from God’s word.<sup>29</sup> Like Moltmann and Grenz, Barth believes that the church should not keep its community of hope to themselves. Barth believes that while the church is “called out of the world, the community is genuinely call into it.”<sup>30</sup> In Barth’s *Doctrine of Reconciliation*, he states:

The Christian Community is not sent into the world haphazardly or at random, but with a very definite task. It does not exist before its task and later acquire it. Nor does it exist apart from it, so that there can be no question whether or not it might have or execute it. It exists for the world.<sup>31</sup>

From his letters from a Nazi Prison, Dietrich Bonhoeffer would also agree with Barth as it relates to the church’s role in the community. He wrote:

The church is the church only when it exists for others. To make a start, it should give away all its property to those in need. The clergy must live solely on the free-will offerings of their congregations, or possibly engage in some secular calling. The Church must share in the secular problems of ordinary human life, not dominating, but helping and serving.<sup>32</sup>

<sup>28</sup> Karl Barth and Geoffrey William Bromiley, *The Doctrine of Reconciliation: (Church Dogmatics, Volume Iv, 3, II). Church Dogmatics / by Karl Barth*, 4.3.2. (Edinburgh: T. & T. Clark, 1962), 768.

<sup>29</sup> Barth, *Theology and Church*, 334.

<sup>30</sup> Barth and Bromiley, *The Doctrine of Reconciliation*, 764.

<sup>31</sup> Barth and Bromiley, *The Doctrine of Reconciliation*, 795.

<sup>32</sup> Dietrich Bonhoeffer and Wayne W Floyd, and Mazal Holocaust Collection, *The Wisdom and Witness of Dietrich Bonhoeffer* (Minneapolis, MN: Fortress Press, 2000), 18.

Bonhoeffer believes that the church must be active in its community. The church's impact on a mature world will be supremely the leaven of mature Christians lives permeating the life of the world.<sup>33</sup> He believes that the church must have "the courage to live in the world like anyone else, taking its place humbly alongside its secular neighbors who cheerfully make their own way without special assistance."<sup>34</sup> Bonhoeffer also believe that "the church must make a convincing and quite concrete public demonstration that it exist only for humanity."<sup>35</sup> For Bonhoeffer, the public church is the servant church, scattered through individual Christians participating fully in the life of the world.<sup>36</sup>

### **Ecclesiology and The Church Now**

So, what is happening in our churches today? Churches are moving away from its historical role in the community. This disconnect from the community is leading to the death of the church. Michael Jinkins in his work, *The Church Faces Death: Ecclesiology in a Post-Modern Context*, states:

If the people do not connect, for whatever reason, with the mission and message of a particular church, they are unlikely to affiliate with it; if fewer and fewer people connect and affiliate with its message and community over a period of time, a church will decrease in membership as the ravages of circumstance and actual tables eat away at the congregational rolls.<sup>37</sup>

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<sup>33</sup> James W. Woelfel, *Bonhoeffer's Theology: Classical and Revolutionary* (Nashville TN: Abingdon Press, 1970), 182.

<sup>34</sup> Woelfel, *Bonhoeffer's Theology*, 183.

<sup>35</sup> Woelfel, *Bonhoeffer's Theology*, 183.

<sup>36</sup> Woelfel, *Bonhoeffer's Theology*, 189.

<sup>37</sup> Jinkins, *The Church Faces Death*, 13.

Karl Rahner, A Jesuit Theologian believes that this disconnect from the community happens because “Christians had become so afraid of failure that Christianity might even disappear from the world, that they had ceased to be involved in the world.”<sup>38</sup> He also states that “the world appears in its daily business to ignore us and to regard Christianity as something that has become museum material from the much-cited past of the West, something that serves dreams and plans for world improvement of childish romantics and restoration politicians.”<sup>39</sup> He stressed that engaging the world was part of the vocations of the church in every age.<sup>40</sup>

This disconnect from engaging the community, has caused the church to lose the community where it is located. Dan Dobson in his chapter in the book, *Will the Church Lose the City?*, believes that “to a large extent the church has already lost the city in the sense of its being relevant or dynamic as an instrument of moral reform in the lives of modern urbanites.”<sup>41</sup> Dobson also states that when a church loses the community where they are located, “there was little they had to offer that had the redemptive and regenerative features of a new and fresh ideological orientation that would give lives of urbanites who are caught in the throes of social disorganization meaning and structure and purpose.”<sup>42</sup> In the eyes of the community, according to Rahner, “the church often

<sup>38</sup> Richard Lennan, *The Ecclesiology of Karl Rahner* (Oxford: Clarendon Press, 1995), 124.

<sup>39</sup> Lennan, *The Ecclesiology of Karl Rahner*, 122.

<sup>40</sup> Lennan, *The Ecclesiology of Karl Rahner*, 131.

<sup>41</sup> Cully and Harper, *Will the Church Lose the City?*, 35.

<sup>42</sup> Cully and Harper, *Will the Church Lose the City?*, 27.

gave the impression of running behind, and in a sourly critical way, the progress of humanity.”<sup>43</sup>

### **Ecclesiology and Moving The Church Forward**

Darrell Guder says that “we find ourselves as heirs of Christendom in a radically changed territory, the Western mission filed, which by any standards is one the world’s most difficult and complex arenas for Christian witness.”<sup>44</sup> In this radically changed territory, Cornelis van der Kooi and Gijsbert van den Brink, believes that “when hearing the word ‘church’, many people think of an institutional building, an organization with a particular hierarchy, church services, rules and rituals.<sup>45</sup> People have become so disgusted with the institutional church that newer groups prefer not to use the label but rather call themselves a community.<sup>46</sup>

The disgust and radically changed territory can lead to death in the church community, however there is hope. Jinkins says that “wherever the church has faced death, the church has not faced death as those who have no hope, and it has not faced death as though death were only a thief who must wrest life from an unyielding grip.”<sup>47</sup> He believes that when the church faces death “it encounters a critical moment when it

<sup>43</sup> Lennan, *The Ecclesiology of Karl Rahner*, 124.

<sup>44</sup> Husbands and Treier, *The Community of the Word*, 121.

<sup>45</sup> Cornelis van der Kooi and Gijsbert van den Brink. *Christian Dogmatics: An Introduction* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2017), 580.

<sup>46</sup> Kooi and Brink. *Christian Dogmatics*, 581.

<sup>47</sup> Jinkins, *The Church Faces Death*, 27.

may know the power of resurrection.”<sup>48</sup> South African Missiologist Theologian, David Bosch agrees with Jinkins because he believes that “the Christian community and its faith was so different from anything known in the ancient world that it often made no sense to others.”<sup>49</sup> What Christians were and did simply fell outside of the frame of reference of many philosophers of the period.<sup>50</sup> And according to Guder, “if our concern is faithful witness to the gospel, then our doctrine of the church must be built upon and expound the mission for which the church is called, formed and sent, according to the biblical witness.”<sup>51</sup>

David Bosch in his work, *Transforming Mission: Paradigm Shifts in Theology of Mission*, gives the church a clue to experiencing the power of the resurrection as it relates to declining and dead churches. Bosch says:

The missional dimension of a local church’s life manifest itself, among other ways, when it is truly a worshipping community; it is able to welcome outsiders and make them feel at home; it is a church in which the pastor does not have the monopoly and the members are not merely objects of pastoral care; its members are equipped for their calling in society; it is structurally pliable and innovative; and it does not defend the privileges of a select group.<sup>52</sup>

This missional church, “evokes intentional, that is direct involvement in society; it actually moves beyond the walls of the church and engages in missionary points of

<sup>48</sup> Jinkins, *The Church Faces Death*, 14.

<sup>49</sup> David J. Bosch, “Transforming Mission: Paradigm Shifts in Theology of Mission.”, *American Society of Missiology Series, No. 16.* (Maryknoll, NY: Orbis Books, 1991), 48.

<sup>50</sup> Bosch, *Transforming Mission*, 48.

<sup>51</sup> Husbands and Treier, *The Community of the Word*, 125.

<sup>52</sup> Bosch, *Transforming Mission*, 373.

concentration such as evangelism and work for justice and peace.”<sup>53</sup> According to Bosch, “mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission.”<sup>54</sup>

### **Ecclesiology and Missiology**

Giuseppe Buono, in his work *Missiology: Theology and Praxis*, believes that missiology “presents itself as a specialized discipline of theology, therefore bringing into focus the typical aspect of the fundamentally missionary nature and of the corresponding role of the Church in the world.”<sup>55</sup> Where, “mission pushes the Church towards the necessary changes so that man of every time, culture and race allows himself to be reached by the liberating proclamation of God’s gospel, which is Jesus Christ.”<sup>56</sup> Buono also believes that “the theology of mission and the theology of the Church, missiology and ecclesiology, are therefore inseparable. As to why mission exists one has to always answer back with why the Church exist, the reason for faith.”<sup>57</sup> Grenz would agree with Buono because he feels the “our presence in the world as community also carries with it an implicit personal evangelistic component.”<sup>58</sup>

<sup>53</sup> Bosch, *Transforming Mission*, 373.

<sup>54</sup> Bosch, *Transforming Mission*, 390.

<sup>55</sup> Giuseppe Buono, *Missiology: Theology and Praxis* (Nairobi, Kenya: Paulines Publications Africa, 2002), 41.

<sup>56</sup> Buono, *Missiology: Theology and Praxis*, 114.

<sup>57</sup> Buono, *Missiology: Theology and Praxis*, 114.

<sup>58</sup> Grenz, *Theology for the Community of God*, 504.

## Resurrecting The Church

In order for the church to experience the power of the resurrection for its dead and declining church, “the church must understand this new mode of expression, become a part of it, and equip its members even in the midst of training to relate to the person for whom actions speak loudly and words matter little.”<sup>59</sup>

According to Guder, the church must remember that “God calls a people into discipleship formation by Jesus, in order to send it out as an apostolic community, so that each of its members can be an apostolic witness with that flame for the Spirit ignited on every head.”<sup>60</sup> The church must also remember “the community will grow in its understanding of how its corporate public witness must be practiced and at the same time, how each member will lead his and her life as an apostolic missionary in the daily neighborliness of witness to Jesus Christ.”<sup>61</sup>

According to Cully and Harper in their work, *Will the Church Lose the City?*, “all churches must become community-oriented, person -oriented, healing-oriented, and not primarily book-oriented.”<sup>62</sup> They must also establish a rapport with its community. “That means speaking the language which the community speaks” since “the language of the city today is a different language from the language which the church has traditionally used.”<sup>63</sup>

<sup>59</sup> Cully and Harper, *Will the Church Lose the City?*, 58.

<sup>60</sup> Husbands and Treier, *The Community of the Word*, 125.

<sup>61</sup> Husbands and Treier, *The Community of the Word*, 126.

<sup>62</sup> Cully and Harper, *Will the Church Lose the City?*, 58-59.

<sup>63</sup> Cully and Harper, *Will the Church Lose the City?*, 58.

Moltman would say the church needs to “reaffirm that it is caring for people” and “adapt to people’s various needs.” However, Moltman also feels that “in responding to people’s needs, the church’s pastoral functions are becoming specialized, and specialized pastorates are grouping together.”<sup>64</sup> He also feels that “Priest and pastors will never be able to meet the needs of each parishioner. Therefore, it is better if the parishioners are the actors in the Church and see that their needs and the needs of others are addressed.”<sup>65</sup>

Harper and Metzger in their work *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*, would remind us during this desire to resurrect our declining and dead church, that “sometimes being missional will also require of us as God’s temple community that we reappraise our priorities. We cannot allow our rightful concern for protecting our families and preserving church facilities to keep us from reaching out and welcoming those who do not belong to our target audiences.”<sup>66</sup> Harper and Metzger would also say:

Missional Church signifies that bearing witness is constitutive or reflective of the church’s being or identity and as a result, its entire purpose and activity. The church’s being is not static but dynamic, as it is driven by God into the world. The church’s missional being results from its union by faith with the God of triune Love, whose loving being is communal and commissionial.<sup>67</sup>

<sup>64</sup> Kim and Moltmann, *A Church of Hope*, 257.

<sup>65</sup> Kim and Moltmann, *A Church of Hope*, 257.

<sup>66</sup> Brad Harper and Paul Louis Metzger, *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction* (Grand Rapids, MI: Brazos Press, 2009), 247.

<sup>67</sup> Harper and Metzger, *Exploring Ecclesiology*, 238.

It's our responsibility as a community of believers to be part of the community where we are located. The mission can be fulfilled only if the laity of the congregation take charge of their own community and feel responsible for it.<sup>68</sup>

### Conclusion

In *Christian Theology*, Millard Erickson writes that “what the church is to be emerges inductively from its engagement with what is – the condition of the world and the problems within it shape what the church is to be.”<sup>69</sup> He feels that this is “part of the shift from a preoccupation with the otherworldly, the unseen realm of reality, to the worldly, the observable realm.”<sup>70</sup> He also feels that much of “modern theology is less interested in the essence of the church, what it ‘really is’ or ‘ought to be’, than in its embodiment, what it concretely is or dynamically is becoming.”<sup>71</sup>

Our community needs to be reconnected to a relevant community of hope and trust where they can experience love and justice. They need to experience a true familial community “where the strong and the weak, the healthy and the diseased, the young and the old, the wise and the simple live.”<sup>72</sup> They need to experience a prophetic community, where they can “express itself through social witness, social service and social change.”<sup>73</sup>

<sup>68</sup> Kim and Moltmann, *A Church of Hope*, 259.

<sup>69</sup> Erickson, *Christian Theology*, 1039.

<sup>70</sup> Erickson, *Christian Theology*, 1039.

<sup>71</sup> Erickson, *Christian Theology*, 1039.

<sup>72</sup> Harper and Metzger, *Exploring Ecclesiology*, 242.

<sup>73</sup> Corbett and Smith, *Becoming a Prophetic Community*, 19.

The church is still the biblical community the world needs even if the world feels the church is no longer relevant. The church even though statistics say it is in decline and new generations are not attending, the church still has the power to experience the resurrection. However, for the church to experience the resurrection, they must be willing to change. “Where change is not only an opportunity for the church, it is also a test for the church. Change forces a continual evaluation of what is essential and what is not.”<sup>74</sup>

According to Leslie Newbigin, this change will only happen “when local congregations renounce an introverted concern for their own life, and recognize that they exist for the sake of those who are not members, as sign, instrument, and foretaste of God’s redeeming grace for the whole life of society.”<sup>75</sup> This change will only happen when the church reclaims its understanding of ecclesiology and missiology. Leith Anderson, in *Dying for Change* says that “in order to deal with the consumer mentality of our day, which feel little need for understanding such theology, prophetic voices must continually call the church back to being the church as defined in Scripture.”<sup>76</sup>

This project proposes that the key for the church to reclaim its prophetic voice is by training emerging leaders to carefully examine the role of the church as defined by the scriptures. Then when the emerging leaders understand the biblical role of the church, they will be able to lead the initiative to build the bridge between the church and community. When those emerging leaders from the missing generations become active in the life, mission and vision of the church, their involvement will cause the church to

<sup>74</sup> Anderson, *Dying for Change*, 145.

<sup>75</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society*, (Grand Rapids, MI: W.B. Eerdmans, 1989), 233.

<sup>76</sup> Anderson, *Dying for Change*, 119.

experience a revitalization in attendance, a revitalization in participation and a revitalization in the church's desire to redefine its mission to the transitioning community where it is located.

The church is a place that "offers people a new context of meaning and invites them to connect their personal aspirations with the community of those who seek to embody God's own purposes."<sup>77</sup> By empowering emerging leaders to lead the way in connecting the church with the transitioning community, they will become the bridge that the church needs to reclaim their prophetic voice.

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<sup>77</sup> Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: W.B. Eerdmans, 2000), 425.

## CHAPTER FIVE

### INTERDISCIPLINARY FOUNDATIONS

#### **Introduction**

Urban communities are faced with rising taxes, low paying jobs, lack of affordable housing, lack of good education and a lack of access to healthy food options, our communities are experiencing decline. When the community is in a state of decline, it effects community development, proper resources and it even effects our local churches. Art Gallaher, in his work *The Dying Community*, states that “if these needs cannot be met in a specific case, the psychological sense of community diminishes and a community begins to die.”<sup>1</sup> He also believes that “the real tragedy of minorities in dying communities is that they may well have no escape , and be bound to a fate of poverty and social disadvantage through a lack of community development effort.”<sup>2</sup>

James MacGregor Burns, American historian and political scientist believes “at every stage, there will be the need for creative responses to changes in conditions, there will be a need, that is for leadership.”<sup>3</sup> He believes that leaders are birthed out of conflict and “out of conflict new purposes are fashioned, new goals set, new procedures and

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<sup>1</sup> Gallaher and Padfield. *The Dying Community*, 2.

<sup>2</sup> Gallaher and Padfield. *The Dying Community*, 203.

<sup>3</sup> Michael Harvey and Ronald E Riggio. *Leadership Studies : The Dialogue of Disciplines. New Horizons in Leadership Studies* (Cheltenham: Edward Elgar Pub, 2011), 71.

institutions are established.”<sup>4</sup> Right now our communities are ripe for emerging leaders that can address the social needs of our transitioning community. Those emerging leaders will help to establish those new purposes, new goals, new procedures and new institutions to help revitalize our community.

When there is a necessity to address social needs in the community, the church and community have worked from two different models. In the past, the church has used church planting, developing faith-based community development corporations and developing parachurch organizations to develop new leaders and bring renewal to the church and community. While the community, has relied on sociologist and leadership development theories and practices to address the social needs of their community.

One of the assumptions of this project is the church and community should be able to partner together with other organizations who can help develop those new emerging leaders to address the needs of the relationship between the church and community. Those emerging leaders, while developing community will help their local community understand the community’s process of growth, maturity and decline and lead them to renewal.

### **Church Planting**

One of the models the church uses to address the disconnect with the community is by planting churches in new communities outside of their current church. Ed Stetzer

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<sup>4</sup> James Macgregor Burns, *Leadership*. 1st ed. (Cass Canfield Book. New York: Harper & Row, 1978), 441.

and Warren Bird, in their book *Viral Churches: Helping Church Planters Become Movement Makers*, states:

We believe church planting is the best way to take the church to the people it needs to serve. We believe new churches are the best platform for followers of Jesus to live as salt, light, and doers of good deeds in our communities, to demonstrate love in practical ways, and to intentionally make more disciples of Jesus Christ.<sup>5</sup>

Stetzer and Bird, believe that church planting is the way for the church to “remain focused outward and in tune with their communities, which helps explain their higher rate of conversions and baptisms.” They also believe that “Denominations often started a new church to service ‘their’ people who had moved to gentrified downtowns or growing suburbs.”<sup>6</sup> However, with the current model of church planting it allows those who are the church planter to “have advantage of being at the front end of their life cycle, not yet struggling with mission drift.”<sup>7</sup>

They also believe that training for new leaders should include:

- *Boot Camps* – Which is a concentrated, intensive training experience for church planting leaders that last two to four days.
- *Turbos Training* - A concentrated two day experience where church planning leaders receive a substantial amount of content, interspersed with small-group

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<sup>5</sup> Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers*. (John Wiley & Sons, 2010), 12.

<sup>6</sup> Stetzer and Bird, *Viral Churches*, 24.

<sup>7</sup> Stetzer and Bird, *Viral Churches*, 25.

process and interaction. The strength of this system is its emphasis on missional ecclesiology.<sup>8</sup>

- *Training Classes* – Where training is spread over several weeks or several months in order for there to be better assimilation and integration of learning.
- *Internships or Apprenticeships* – Where the trainees are onsite for an extended period of time so that the trainees can experience the culture of the mother church while receiving practical experience.<sup>9</sup>
- *Residency* – Very similar to the internship or apprenticeship approach, but in a residency the trainees generally receive a full-time salary and are treated more as an extension of the mother church's professional staff.<sup>10</sup>

Each one of these training modules help develop the leader and prepare them to plant churches.

The question becomes, does this model of ministry disregard the work of the local church already established and planted in a local community? Also, will this model of ministry exclude those who are currently living in the community from being part of the planting process?

Stanley Grenz understands that “our presence in the world as community also carries with it an implicit personal evangelistic component.”<sup>11</sup> However, he believes that “the involvement of the church in social action is crucial regardless of its relationship to

<sup>8</sup> Stetzer and Bird, *Viral Churches*, 88.

<sup>9</sup> Stetzer and Bird, *Viral Churches*, 91.

<sup>10</sup> Stetzer and Bird, *Viral Churches*, 92.

<sup>11</sup> Grenz, *Theology for the Community of God*, 504.

evangelism.”<sup>12</sup> So while he would support this method of ministry in the form of church planting as a model of ministry to reconnect to the church. He would challenge this new community to also do more for the community by taking social action.

### **Community Development Corporations (CDCs)**

Another model the church uses to reestablish its connection with the community is through the development of Community Development Corporations (CDCs). In the past, when the urban community was faced with unmet needs, the African - American Church stepped in to help meet those unmet needs in their community. Sherri Wallace in her article *Social Capital and African American Church Leadership*, believes that “The black church knows the power of civic engagement by experience, for its experience in the political economy grew out of unmet needs that included not only spiritual but also physical, social psychological and economic demands.”<sup>13</sup>

The church partnering with the community stepped in and formed Community Development Corporations (CDCs). Those CDCs were intended to play a pivotal role in leveling racial hierarchies in urban communities and expanding grassroots control in black neighborhoods.<sup>14</sup> CDCs came about because of structural inequality in society, a lack of institutional remedies to address deprivation in urban black neighborhoods, and limited access to mainstream institutions due to racial discrimination.<sup>15</sup> Wallace also

<sup>12</sup> Grenz, *Theology for the Community of God*, 507.

<sup>13</sup> Robert Mark Silverman, *Community-Based Organizations: The Intersection of Social Capital and Local Context in Contemporary Urban Society* (Detroit, MI: Wayne State University Press, 2004), 153.

<sup>14</sup> Silverman, *Community-Based Organizations*, 130.

<sup>15</sup> Silverman, *Community-Based Organizations*, 130.

believes that today “most faith-based community economic development groups today are engaged in traditional areas of housing development, crime prevention, education, job creation through workforce/entrepreneurial training, economic development through small business incubators, cooperatives and commercial franchises.”<sup>16</sup> William Peterman in his work *Neighborhood Planning and Community-Based Development: The Potential and Limits of Grassroots Action*, agrees that “CDCs first appeared in the 1960s as an outgrowth of the civil rights movement. They were business-oriented response to the devastation of central-city neighborhoods cause by urban renewal and then by the urban disorders of the 1960s.”<sup>17</sup>

These CDCs which contain elements of both community organizing and economic and physical development, represent another organizational approach to neighborhood control and empowerment.<sup>18</sup> Peterman believes that CDCs “were a mechanism for bringing about restoration through self-help.”<sup>19</sup> However Peterman also believes that while CDCs were intended to help communities through restoration and empowerment, they often failed at their job. Peterman believes that “many CDCs have been unable to bring about the hoped revitalization in the neighborhoods in which they are located.”<sup>20</sup> They could not revitalize their communities because they had “difficulty attracting moderate-income households to the rental units they produce because the

<sup>16</sup> Silverman, *Community-Based Organizations*, 153.

<sup>17</sup> William Peterman, *Neighborhood Planning and Community-Based Development: The Potential and Limits of Grassroots Action*. 1st ed. Cities & Planning Series (Thousand Oaks: Sage Publications, 2000), 47.

<sup>18</sup> Peterman, *Neighborhood Planning and Community-Based Development*, 47.

<sup>19</sup> Peterman, *Neighborhood Planning and Community-Based Development*, 47.

<sup>20</sup> Peterman, *Neighborhood Planning and Community-Based Development*, 50.

neighborhoods often are plagued by serious social issues such as crime, drugs and violence.”<sup>21</sup> Randy Stoecker would also that CDCs of today have also lost their focus “by focusing too narrowly on bricks and mortar, they have abandoned the social aspects of neighborhood development.”<sup>22</sup>

During the time when Faith Based Community Development Corporations were active in many urban communities, the churches involved with them understood their role as a prophetic community. They understood that “service is a willing, working, and doing in which a person acts not according to his own purposes or plans but with a view to the purpose of another person and according to the need, disposition, and direction of others.”<sup>23</sup> Churches who partner with Community Development Corporations to help reconnect with the community and help to meet the needs in the community is fulfilling its role as a prophetic community.

However if the church is only viewed as a social movement, Dan Dobson in his work in *Will the Church Lose the City?*, argues that “it has lost much of its dynamic or force.”<sup>24</sup> Dobson states:

The reason they have failed, or at least succeeded so little, is that in this secular, materialistic society, they had nothing to offer except service. There was little they had to offer that had the redemptive and regenerative features of a new and fresh ideological orientation that would give lives of urbanites who are caught in the throes of social disorganization meaning and structure and purpose.<sup>25</sup>

<sup>21</sup> Peterman, *Neighborhood Planning and Community-Based Development*, 51.

<sup>22</sup> Peterman, *Neighborhood Planning and Community-Based Development*, 52.

<sup>23</sup> Karl Barth, *Evangelical Theology: An Introduction*. [1St ed.] ed. (New York: Holt, Rinehart and Winston, 1963), 184.

<sup>24</sup> Cully and Harper, *Will the Church Lose the City?*, 27.

<sup>25</sup> Cully and Harper, *Will the Church Lose the City?*, 27.

## Parachurch Organizations

*The Dictionary of Christianity in America* defines Parachurch as “voluntary, not-for-profit associations of Christians working outside denominational control to achieve some specific ministry or social service”<sup>26</sup>. These parachurch organizations also allowed “dynamic leaders freedom to rally followers and finances without the burden of denominational oversight and constraints”.<sup>27</sup> Wesley Wilmer, in his work *The Prospering Parachurch*, believes that there are four litmus test an organization must pass to be considered a parachurch:

- Test 1: Is the group organized as a nonprofit?
- Test 2: Does the group have a Christian mission statement?
- Test 3: Is the group independent of traditional church structure?
- Test 4: Does the group work at one or more specific ministries or services?<sup>28</sup>

Wilmer believes that the parachurch is made up of “organizations that are not part of the traditional, organized church, yet are engaged in churchlike activities.”<sup>29</sup>

One of those parachurch organization that is engaged in churchlike activities is the Christian Community Development Association (CCDA). John M. Perkins, one of the co-founders of the Christian Community Development Association believes,

There is only one group of people in society who can overcome these obstacles. God’s people have solutions that are qualitatively different from any other approach to the poor. The best that God’s people have to offer is relationships with the poor that reflect the kind of careful, quality attention we have in our own

<sup>26</sup> Robert Dean Linder, Daniel G. Reid, Bruce Leon Shelley, and Harry S. Stout, *Dictionary of Christianity in America*. (Downers Grove, IL: InterVarsity Press, 1991), 863.

<sup>27</sup> Linder, Reid, Shelley, and Stout. *Dictionary of Christianity in America*, 864.

<sup>28</sup> Wesley K. Willmer, J. David Schmidt, and Martyn Smith, *The Prospering Parachurch: Enlarging the Boundaries of God's Work* (San Francisco, CA: Jossey-Bass, 1998), 14.

<sup>29</sup> Willmer, Schmidt, and Smith, *The Prospering Parachurch*, 12.

families. This is the high quality of relationships offered by a people seeking to “love their neighbor as they love themselves.<sup>30</sup>

Perkins believes that God’s people are the ones that can offer hope and renewal to the community. This hope is offered through CCDA’s three Rs of community development. They believe in Relocation, Reconciliation and Redistribution. According to CCDA, relocation is defined as moving into a needy community so that its needs become our own needs.<sup>31</sup> Reconciliation is defined as the love and forgiveness of the gospel reconcile us to God and to each other across all racial, cultural, social, and economic barriers.<sup>32</sup> The final R, redistribution means Christ calls us to share with those in need. Where, according to Perkins, “this means redistribution of more than our goods; it means a sharing of our skills, technology, and educational resources in a way that empowers people to break out of the cycle of poverty.”<sup>33</sup> Perkins feels that the church, “as the agent of Jesus, should be a community in which pain and suffering can be brought to rest.”<sup>34</sup>

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<sup>30</sup> John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Baker Publishing Group, 1993), 28.

<sup>31</sup> Perkins, *Beyond Charity*, 36.

<sup>32</sup> Perkins, *Beyond Charity*, 37.

<sup>33</sup> Perkins, *Beyond Charity*, 37.

<sup>34</sup> Perkins, *Beyond Charity*, 45.

## What is Sociology?

Currently in society when faced with developing a solution to the social needs of a transitioning community, those who are specialist in the discipline of sociology and leadership development are called to find solutions.

According to German Sociologist Max Weber, “Sociology is a science which attempts the interpretive understanding of social action in order thereby to arrive at a causal explanation of its course and effects.”<sup>35</sup> Bonhoeffer would define sociology as the “study of the structure of empirical communities.”<sup>36</sup> Where sociology’s guiding concern is classifying those interactions that constitute a given social formation as either a community or a society.<sup>37</sup> Sociology is also a science concerning itself with the interpretive understanding of social action and thereby with a causal explanation of its course and consequences.<sup>38</sup> Sociology basically is the study of human relationships, where the sociologist is “interested in the way human beings interact with other human beings, the customs and traditions that have grown out of these reactions, the institutions that crystallize about basic human interest, the changes that occur in these institutions, and the possibility of directing these changes in the ultimate interest of human welfare.”<sup>39</sup>

<sup>35</sup> Max Weber, *Max Weber on Charisma and Institution Building: Selected Papers*. Edited by S. N Eisenstadt. *The Heritage of Sociology*, (Chicago: University of Chicago Press, 1968), 3.

<sup>36</sup> Michael Mawson, *Christ Existing as Community: Bonhoeffer's Ecclesiology* (Oxford university press, 2018), 41.

<sup>37</sup> Mawson, *Christ Existing as Community*, 42.

<sup>38</sup> Mawson, *Christ Existing as Community*, 44.

<sup>39</sup> Francis Ellsworth Merrill and Hanford Wentworth Eldredge, *Culture and Society: An Introduction to Sociology* (New York: Prentice-Hall, 1962), 5.

## Sociology and Community

### *Definition of Community*

Sociologist would say that “the concept of community refers to social organization common to, and characteristic of, the human species.”<sup>40</sup> Where according to Chris Maser in his work *Vision and Leadership in Sustainable Development*, “community is rooted in sense of place through which people are in a reciprocal relationship with their landscape.”<sup>41</sup> A community’s history must therefore be passed from one generation to the next if the community is to know itself throughout the passage of time.<sup>42</sup> Maser also believes that “a community is not simply a static place within a static landscape but rather a lively ever changing, interactive, and interdependent system of relationships.”<sup>43</sup> Peter Sawyer adds to this conversation about community by stating that “when someone lives in a community and develops long term relationships, there can be more opportunities for the informal exchange of goods and services outside of the formal market”<sup>44</sup> The central core of community is then expanded to a group of people with shared interests living under and exerting some influence over the same government in a shared locality.<sup>45</sup>

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<sup>40</sup> Gallaher and Padfield. *The Dying Community*, 1.

<sup>41</sup> Chris Maser, *Vision and Leadership in Sustainable Development. Sustainable Community Development Series* (Boca Raton, Fla.: Lewis, 1999), 29.

<sup>42</sup> Maser, *Vision and Leadership in Sustainable Development*, 31.

<sup>43</sup> Maser, *Vision and Leadership in Sustainable Development*, 29.

<sup>44</sup> Robert Sawyer, *Socialization to Civil Society: A Life-History Study of Community Leaders* (Albany: State University of New York Press, 2005), 81.

<sup>45</sup> Maser, *Vision and Leadership in Sustainable Development*, 27.

### *Definition of Declining Community*

However, according to sociologist, there are times when the community enters a state of decline. Maser believes that “as a family or town grows, the forces that hold together the bonds of personal relationship of community will weaken as the size of the system increases.”<sup>46</sup> Maser also believes that communities will decline “if the connective continuity of a community is disrupted, the community suffers an extinction of identity and begins to view its landscape not as an inseparable extension of itself but rather as a sperate commodity to be exploited for immediate financial gain.”<sup>47</sup>

Gallaher and Padfield agree with Maser as it relates to a Declining Community. Gallaher and Padfield states that “the well-being of a community depends on the well-being of the region and society to which it belongs”<sup>48</sup> and if “these needs cannot be met in a specific case, the psychological sense of community diminishes and a community begins to die.”<sup>49</sup> For Gallaher and Padfield, “The community may still have a name, may still recognize geographical boundaries, and may still have people living within those boundaries. Their adaptive patterns however are no longer locale-specific or collectively addressed.”<sup>50</sup>

<sup>46</sup> Maser, *Vision and Leadership in Sustainable Development*, 27.

<sup>47</sup> Maser, *Vision and Leadership in Sustainable Development*, 32.

<sup>48</sup> Gallaher and Padfield. *The Dying Community*, 189.

<sup>49</sup> Gallaher and Padfield. *The Dying Community*, 2.

<sup>50</sup> Gallaher and Padfield. *The Dying Community*, 3.

### *A Sociologist's Response to A Declining Community*

Kenneth Bessant, Professor of Rural Development at Brandon University in his work *The Relational Fabric of Community* states that “the effects of shifting social conditions, along with competing and emerging analytical frameworks, have prompted continued discourse on the meaning of community.”<sup>51</sup> Bessant believes that “the traditional view of localized, self-contained communities has become increasingly outmoded in light of the growing interpenetration of all sectors of organized social life.”<sup>52</sup> He feels that right now we have two types of communities. Communities that are Placed – Based and communities that are Interest- based Communities. The place – based view of community offers an image of people living in close proximity and going about their daily affairs in ways that bring them into regular contact with one another.<sup>53</sup> The interest - based conception of community broadly refers to individuals coming together around a common concern or sentiment with which they identify personally and collectively.<sup>54</sup>

### *Developing Leaders to Address the Shift*

In *The Cultivation of Community Leaders: Up from the Grass Roots*, William Biddle believes that “a community awakens from apathy when a few of its citizens discover a ray of hope that problems can be solved”.<sup>55</sup> It is in this discovery that

<sup>51</sup> Kenneth C. Bessant, *The Relational Fabric of Community* (New York: Palgrave Macmillan, 2018), 4.

<sup>52</sup> Bessant, *The Relational Fabric of Community*, 2.

<sup>53</sup> Bessant, *The Relational Fabric of Community*, 5.

<sup>54</sup> Bessant, *The Relational Fabric of Community*, 7.

<sup>55</sup> William W. Biddle, *The Cultivation of Community Leaders: Up from the Grass Roots*. [1St ed.] (New York: Harper, 1953), 49.

problems can be solved, “leaders emerge as an integral part of the community project which produced them, yet which they lead”.<sup>56</sup> Biddle also believes that “potential leaders are almost everywhere that they will appear with patience and encouragement, that their ability can be trained remarkably in experience.”<sup>57</sup> Burns would agree with him because he believes that “out of conflict new purposes are fashioned, new goals set, new procedures and institutions are established”.<sup>58</sup> It is through this conflict that leaders are born. For Burns, “leadership over human beings is exercised when persons with certain motives and purposes mobilize in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage and satisfy the motives of followers.”<sup>59</sup>

As a sociologist, Burns also understands that “leadership is a function of complex biological, social, cognitive, and affective processes, that is closely influenced by the structures of opportunity and closure around it, that it may emerge at different stages in different people’s lives.”<sup>60</sup> While Maser agrees with Biddle and Burns, he adds an additional criterion to leadership. Maser believes “A true leader is other centered and is therefore concerned primary with facilitating someone else’s ability to reach his or her potential as a human being by helping that person develop his or her talents and skills and value his or her experiences.”<sup>61</sup>

<sup>56</sup> Biddle, *The Cultivation of Community Leaders*, 43.

<sup>57</sup> Biddle, *The Cultivation of Community Leaders*, 11.

<sup>58</sup> Burns, *Leadership*, 441.

<sup>59</sup> Burns, *Leadership*, 18.

<sup>60</sup> Burns, *Leadership*, 427

<sup>61</sup> Maser, *Vision and Leadership in Sustainable Development*, 146.

Leadership is important especially when change is taking place in a community.

Leaders are not just able to focus on their own organizations. Leaders must also partner with other organizations around them for a greater community impact. In their article, *Leadership and Change in Sustainable Regional Development*, Sotarauta, Horlings, Liddle believes:

In the challenging development context for cities and regions, this means that leaders across various public organization are now faced with a dual task of leading their own organization in achieving service delivery and effective performance while ensuring that good organizational performance translates into effective outcomes for places.<sup>62</sup>

Sotarauta, Horlings, Liddle also believes:

New Leadership is concerned with facilitating interdisciplinary workings across institutional boundaries, technology themes, sub-territories and professional cultures to promote the development of sustainable local economies; and ensuring the comprehensive engagement of local communities so that they can both contribute to and benefit more fully from the outcomes.<sup>63</sup>

Through the lens of historical and modern sociologist, leadership is the key to change in a declining and transitioning community. Where the test of “their leadership function is their contribution to change, measured by purpose drawn from collective motives and values.”<sup>64</sup> These leaders have the capacity to create and communicate vision for the desired state of the community. Some of the common leadership styles include transactional leadership, charismatic leadership, laissez-faire leadership, autocratic leadership, and transformational.

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<sup>62</sup> Markku Sotarauta, Ina Horlings, and Joyce Liddle, *Leadership and Change in Sustainable Regional Development*. Regions and Cities, 60. (New York: Routledge, 2014), 26.

<sup>63</sup> Sotarauta, Horlings, and Liddle, *Leadership and Change*, 25.

<sup>64</sup> Burns, *Leadership*, 427.

Transactional leaders “motivates their followers by exchanging with them rewards for services rendered.”<sup>65</sup> These leaders are focused on work, rewards and processes that produce results. For Burns, those leaders often function “as a broker and especially when the stakes are low, his role could be relatively minor, even automatic.”<sup>66</sup> Where their actions are “not a joint effort for persons with common aims acting for the collective interest of followers but a bargain to aid the individual interest of person or groups going their separate ways.”<sup>67</sup> These leaders also “works within the organizational culture as it exists.”<sup>68</sup>

Max Weber defines Charismatic leaders as one who “gains and maintains authority solely by proving his strength in life.”<sup>69</sup> Their authority only comes when their followers “recognize him as their charismatically qualified leader.”<sup>70</sup> Bass and Stogdill adds to this definition of Charismatic leaders by saying these leaders must “be a person of strong convictions, determined, self-confident, and emotionally expressive and his or her followers must want to identify with the leader as a person, whether they are or are not in a crisis.”<sup>71</sup> However, “their charismatic claim breaks down if his mission is not

<sup>65</sup> Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985), 11.

<sup>66</sup> Burns, *Leadership*, 24.

<sup>67</sup> Burns, *Leadership*, 425.

<sup>68</sup> Bass, *Leadership and Performance Beyond Expectations*, 24.

<sup>69</sup> Max Weber, *Max Weber on Charisma and Institution Building: Selected Papers*. Edited by S. N Eisenstadt (Chicago: University of Chicago Press, 1968), 22.

<sup>70</sup> Weber, *Max Weber on Charisma and Institution Building*, 20.

<sup>71</sup> Bernard M. Bass and Ralph Melvin Stogdill, *Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications* (Free Press, 1990), 220.

recognized by those whom he feels he has been sent. If they recognize him, he is their master so long as he knows how to maintain recognition through proving himself.”<sup>72</sup>

Laissez-Faire leadership are “leaders who avoid attempting to influence their subordinates.”<sup>73</sup> This hands-off approach to leadership should not be confused with delegation of tasks to those who work under other types of leaders. Where delegation “implies the leader’s active direction of a subordinate to take responsibility for some role or task.”<sup>74</sup> For Laissez-Faire style of leader, the leader often provides little or no support for those who work under them. This type of leader is most often “found to be the least satisfying and effective management style”<sup>75</sup>

Autocratic or Authoritarian leadership “involves excessive emphasis on brute force and adherence to orders and regulations.”<sup>76</sup> When this type of leadership is used in organizations it tends “to lead to inflexible, fear-ridden organizations that are unable to compete in markets or environments where creativity, flexibility, imagination and flair are called for.”<sup>77</sup> This type of leadership is evident in “military dictatorships, military and police academies, prisons, boarding schools and other institutions that traditionally have been founded on the basis of a cast-iron obedience to authority and a suppression of the individual characteristics and needs.”<sup>78</sup> These authoritarian leaders often “successfully

<sup>72</sup> Weber, *Max Weber on Charisma and Institution Building*, 20.

<sup>73</sup> Bass and Stogdill, *Bass & Stogdill's Handbook of Leadership*, 545.

<sup>74</sup> Bass and Stogdill, *Bass & Stogdill's Handbook of Leadership*, 545.

<sup>75</sup> Bass and Stogdill, *Bass & Stogdill's Handbook of Leadership*, 546.

<sup>76</sup> Alan Bryman, David Collinson, Keith Grint, Brad Jackson, and Mary Uhl-Bien, *The Sage Handbook of Leadership* (Los Angeles: Sage, 2014), 400.

<sup>77</sup> Bryman, Collinson, Grint, Jackson, and Uhl-Bien, *The Sage Handbook of Leadership*, 400.

<sup>78</sup> Bryman, Collinson, Grint, Jackson, and Uhl-Bien, *The Sage Handbook of Leadership*, 400.

coerces others to follow him or her because the power of the leader's position or the power of the leader as a person makes others expect that the leader will reward them for compliance or punish them for rejection.”<sup>79</sup>

While these leadership types might work in different organizations, this project assumes that a new type of leader is needed to address the current struggles in our transitional communities. A leader who is “absolutely dedicated to the cause and able to demonstrate that commitment by giving time and effort to it, risking their lives, undergoing imprisonment, exile, persecution, and continual hardship”.<sup>80</sup> This project proposes that for a transitional community to experience a connection with the church, the local church must develop emerging leaders who are transformational leaders.

Transformational leaders are leaders who are “more concerned with end-values, such as liberty, justice, equality.”<sup>81</sup> Leaders who are able to “engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.”<sup>82</sup> These transformational leaders are able to define and shape public values “that are the inspiration and guide to people who pursue and seek to shape change.”<sup>83</sup>

<sup>79</sup> Bass and Stogdill, *Bass & Stogdill's Handbook of Leadership*, 419.

<sup>80</sup> Burns, *Leadership*, 202.

<sup>81</sup> Burns, *Leadership*, 426.

<sup>82</sup> Burns, *Leadership*, 20.

<sup>83</sup> James MacGregor Burns, *Transforming Leadership: A New Pursuit of Happiness* (New York: Grove Press, 2004), 29.

## Conclusion

One of the assumptions of this project is the church, while partnering with other organizations, can develop new emerging leaders who help local communities understand the community's process of growth, maturity, decline and eventually renewal. Through leadership development, these new leaders will learn how develop new purposes, new goals, new procedures and even new institutions that are focused on reaching the community where they are located.

This researcher understands that the word leader is “used loosely and often with contradictory meanings”.<sup>84</sup> This researcher also understands that according to Biddle, “the difficulty is one which extends beyond the use of words to include uncertainty as to the kind of person to be followed and the kind of followers he tends to produce”.<sup>85</sup> However Day says it best when he says “because of the greater complexity in the challenges faced by leaders at all levels, in every sector, and in all life domains there may be a development imperative for preparing leaders of tomorrow.”<sup>86</sup> Like Day, this researcher believes that “better preparation translates into a greater likelihood of being effective as a leader”.<sup>87</sup>

This project assumes that the church and community is in a place where it has never been before. Tod Bolsinger in his book *Canoeing the Mountains: Christian Leadership in Uncharted Territory* says:

<sup>84</sup> Biddle, *The Cultivation of Community Leaders*, 2.

<sup>85</sup> Biddle, *The Cultivation of Community Leaders*, 2.

<sup>86</sup> Michael G Rumsey, *The Oxford Handbook of Leadership. Oxford Library of Psychology* (New York: Oxford University Press, 2013), 81.

<sup>87</sup> Rumsey, *The Oxford Handbook of Leadership*, 79.

Today's leaders are facing complex challenges that have no clear-cut solutions. These challenges are more systemic in nature and require broad, widespread learning. They can't be solved through a conference, a video series or a program. Even more complicated, these problems are very often the result of yesterday's solutions.<sup>88</sup>

This project will use a new approach to this issue of a declining church and community by reclaiming the biblical understanding of the role of the church in the community and combining it with actual praxis. Where praxis is defined as "a continual movement from experience to reflection and study, and then on to new actions and experiences."<sup>89</sup> This researcher believes like Branson and Francisco in their work *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities*, that "this concept of praxis can help church leaders frame ways for churches to not only understand their ministry context but also bring about changes in their congregations and in their social contexts". However, like Branson and Francisco, this researcher believes "a community such as a church needs to be attentive to the definitions or meanings it has received from society and from culture and it needs to test those meanings in light of the gospel."<sup>90</sup>

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<sup>88</sup> Tod E. Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*, Expanded ed. (Downers Grove, IL: IVP Books, 2018), 19.

<sup>89</sup> Mark Lau Branson and Martínez Juan Francisco, *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 40.

<sup>90</sup> Branson and Francisco. *Churches, Cultures & Leadership*, 183.

## CHAPTER SIX

### PROJECT ANALYSIS

#### **Methodology**

With the decline in church membership and participation from local residents in the transitioning community, the goal of this project was to develop emerging leaders who can become the bridge between the church and the community. New emerging leaders who would commit to a five-week intensive small group study that would focus on leadership development, community assessment training and learning how to develop a strategy to reclaim the prophetic voice of the church.

The curriculum and sessions, developed by the researcher for this project, included information that would enhance the leadership skills of young adults. Each session was developed to strengthen young adults' participation in their local church and in the community. For young adults who are often overlooked and "not taken seriously as potential contributors to congregational life, vision, and service."<sup>91</sup> Each session of the project was based on the following schedule:

1:00 pm – 1:30 pm     Fellowship & Food Gathering

1:30 pm – 2:30 pm     The Emerging Leader Project Curriculum (Appendix B)

2:30 pm – 3:00 pm     Closing Discussion based on Session

Harley Atkinson in his book, *Handbook of Young Adult Religious Education*, believes "before committing to a religious education activity, many young adults must be

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<sup>91</sup> David P. Setran, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry* (Grand Rapids, MI: Baker Academic, 2013), 93.

convinced that the setting will be safe, non-threatening, and emotionally comfortable – a learning situation free from possible embarrassment, hurtful conflict, competition or failure.”<sup>92</sup> This project used a small group model for each session so that the participants would be comfortable to share with each other during this 5-week commitment to this project. Those small group sessions included PowerPoint Presentations, interactive discussions and a community walk. The community walk gave the participants the opportunity to engage the local community surrounding the local church. During this walk the participants were able to discover that communities do not exist in isolation. They are interconnected in subtle and intricate ways. Always changing as members join and leave and as connections to other communities grow or wither.<sup>93</sup> This project gave the participants the opportunity to connect with the community.

During this period in the life of young adults that are often full of “instability, continual change, and new freedom, the weight of personal responsibility can be overwhelming.”<sup>94</sup> This project provided them with the opportunity to not only learn how to make a difference in their community, it also was designed to give them the opportunity to have a reprieve from their everyday life.

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<sup>92</sup> Harley Atkinson, *Handbook of Young Adult Religious Education* (Birmingham, AL: Religious Education Press, 1995) 71.

<sup>93</sup> William Peterman, *Neighborhood Planning and Community-Based Development: The Potential and Limits of Grassroots Action* (Thousand Oaks: Sage Publications, 2000), 22.

<sup>94</sup> Setran, *Spiritual Formation in Emerging Adulthood*, 4.

## Implementation

The Emerging Leader Project took place for 5 weeks at the Zion Missionary Baptist Church of Roswell, Ga. The sessions were held Sunday afternoons immediately following the morning worship experience. Each session lasted for 1.5 hours and also included 30 minutes of fellowship and food prior to the sessions. The afternoon sessions were selected based on the current commuter population of the young adults of the church. While seventy individuals from the membership database of the congregation was invited to participate in this project, only twenty young adults were able to commit to the 5-week journey. The age range of the participants of the project were from 18 – 40 years old. Each of the participants were members at the church for a maximum of 10 years to as few as one-month church membership. The project also included young adults from the surrounding community who were members of other local congregations that were invited by other participants.

### *Session 1: Understanding Your Personal Mission*

The goal of this session was to give the participants a foundational understanding of The Emerging Leader Project. Each participant was introduced to the biblical foundation of the project based on Nehemiah 2:17-18, the historical context of the community where Zion Missionary Baptist Church is located, and the commitment of the project to make an impact in the lives of the missing generations in the local church.

During this session, each participant was given the opportunity to discover the Groveway Community of Roswell, Ga through the physical changes of the properties surrounding the church, and by observing the change in the demographics of the

community. The participants were also given the opportunity to discuss the changes in the demographics and nature of the local church.

In preparation for the rest of the 5-week journey with the Emerging Leader Project, each participant was given the opportunity to talk about the importance as leaders in transitional communities to understand their own personal mission and spiritual gifts. Using selected readings from *What Color Is Your Parachute?* by Richard Bolles, the participants left the session with assignments to prepare for the next session. They were also given a spiritual gift survey created by LifeWay Resources (see Appendix A), to aide in the discussion for the next session of the project.

### *Session #2: Time for A Leadership Shift*

James MacGregor Burns believes that “out of conflict new purposes are fashioned, new goals set, new procedures and institutions are established.”<sup>95</sup> The purpose of this session was to help the participants understand the role leadership plays during those times of transition and conflict. During this session, through group discussions around the biblical foundation for this project, Nehemiah 2:17-18 and a careful examination of the previous verses, Nehemiah 2:11-16, the participants were able to discover Nehemiah’s leadership strategies for a transitioning community.

To relate the project to the current culture of 2019, this session also included a video presentation from one of Kanye West’s Sunday Service Experience. The purpose of the video was to create a dialogue surrounding the church entering into uncharted territory. A place where the church has never been before.

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<sup>95</sup> Burns, *Leadership*, 441.

Chris Maser, in his work *Vision and Leadership in Sustainable Development* believes that “a good leader must recognize that one’s effectiveness depends on one’s ability to create and maintain sound personal relationships and that personal problems may interfere with those relationships.”<sup>96</sup> This session was used to examine various leadership styles to see which style works best for transitioning communities.

During this session the hypothesis that transformational leaders are the style of leadership needed for transitioning communities was introduced to the participants. Where transformational leadership is defined as a leader who has the ability to “energize a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”<sup>97</sup>

Another portion of this session included the discover of “Six Teams” that should never be overlooked when bringing change to any transitioning community. Through selected reading from Tod Bolsinger’s book, *Canoeing the Mountains: Leading in Uncharted Territory*, the participants were introduced to “Six Teams” that should never be overlooked when bringing change to any transitioning community. Those teams represent “the different kinds of relationships a leader must attend to in order to bring transformation to the whole organizational system.”<sup>98</sup>. The six teams introduced in this session were The Allies, The Confidants, The Opponents, The Senior Authorities, The Casualties, and The Dissenters. (see Appendix B)

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<sup>96</sup> Chris Maser, *Vision and Leadership in Sustainable Development*, Sustainable Community Development Series (Boca Raton, FL: Lewis, 1999), 144.

<sup>97</sup> Tod E. Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*. Expanded ed. (Downers Grove, IL: IVP Books, 2018), 42.

<sup>98</sup> Bolsinger, *Canoeing the Mountains: Christian Leadership*, 158.

After this session, each participant was encouraged to imagine one change that should take place in the church that would build the bridge between the church and community. With that change they had to discover which of the “Six Teams” would pose a problem to their change initiative.

### *Session #3: Understanding Your Community*

A community is “not simply a static place within a static landscape but rather a lively ever changing, interactive, and interdependent system of relationships.”<sup>99</sup> The purpose of this session, was to give the participants the opportunity to rediscover community. Similar to the previous sessions, the participants examined the biblical foundation for this project, Nehemiah 2:17-18, along with other scriptures to support community.

This session included selected readings from *Transforming the City*, by TelChar Associates (see Appendix B) that highlighted ways to examine the surrounding community. Then after conversations about the selected readings, the received updated demographics about the Roswell, Ga community and the 5-mile radius of the church. Following that discussion, each participant went on a walking tour of the community to perform an assets-based evaluation of the community. The participants had opportunities to dialogue with local residents, business owners and community stakeholders.  
(See Appendix B)

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<sup>99</sup> Maser, *Vision and Leadership in Sustainable Development*, 29.

#### *Session #4: Understanding the Role of The Church*

The state of the relationship between the church and the community is not new. In times past when the church was faced with similar issues it survived. The supernatural nature of the church has enabled it to survive severe persecution, heresy, poverty, and prosperity.<sup>100</sup> During this session, each participant was given the opportunity to understand the role of the church in the transitioning community. The session included introducing the participants to the theological terms of Ecclesiology and Missiology. Where they learned that Ecclesiology is the theological discipline where we study the meaning, purpose, roles and function of the church. the participants also learned that “Missiology focuses on what happens at the border, where Christian people engage with non-Christian beliefs and practices.”<sup>101</sup>

Another purpose of this session was to introduce the participants to biblical theologians and scholars such as Karl Barth, Karl Rahner Stanley Grenz, David Bosch and others voices who wrestled with the concept of the church and community. By exposing these emerging leaders to these scholars, they were able to connect with historical examples of how the church operated during similar issues.

The session also included additional biblical examples of the relationship between the church and community (Mark 6:30-44 and Acts 2). The session concluded with preparation work for the final session.

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<sup>100</sup> Leith Anderson, *Dying for Change* (Minneapolis, MN: Bethany House, 1990), 119.

<sup>101</sup> J.A. Kirk, “Missiology”, *New Dictionary of Theology: Historical and Systematic* (Second Edition, edited by M. Davie, T. Grass, S. R. Holmes, J. McDowell, & T. A. Noble (p 579–580) (Downers Grove, IL: InterVarsity Press, 2018), 579.

### *Session #5: Time for Action*

The purpose of the final session was to begin to empower the participants to become the emerging leaders for the transitioning community. This session included historical examples of organizations that partnered with the church to establish change for communities. The participants carefully examined the following organizations: The National Afro-American League, The Niagara Movement, The Young Men's Christian Association (YMCA), The National Association of Colored People (NAACP), The Southern Christian Leadership Conference (SCLC), The Student Nonviolent Coordinating Committee (SNCC) and The Urban League. Through the lens of these historical organizations the participants learned that "it is not enough for the Church to be active in the ideological direction; it must also move out into the area of social action."<sup>102</sup>

This session also looked at current ways some churches partner with the community through church plants, parachurch organizations and by developing community development corporations. The participants were introduced to the works of John M. Perkins, founder of the Christian Community Development Association (CCDA).

### **Summary of Learning**

The participants in The Emerging Leader Project included 20 young adults who attend Zion Missionary Baptist Church in Roswell, GA. Each participant was selected

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<sup>102</sup> Davis W. Houck and David E Dixon, *Rhetoric, Religion and the Civil Rights Movement, 1954-1965: Studies in Rhetoric and Religion; I* (Baylor University, 2006), 221.

based on their desire to increase the impact of the church with the local community.

Table 6.1 displays a demographical table of the participants.

Table 6.1 Demographics of Participants of The Emerging Leader Project

Participants of The Project		
Total Participants	20	100%
Married	14	70%
Married with Children	8	40%
Married No Children	4	20%
Single	6	30%
Single with Children	1	5%
0 – 2 Years of Church Membership	6	30%
3 – 5 Years of Church Membership	10	50%
6 or More Years of Church Membership	4	20%
18 – 20	1	5%
21 – 25	5	25%
25 – 35	9	45%
35 – 40	3	15%
40 and up	2	10%
Resident of Roswell, GA	2	10%
Resident of Other Cities	18	90%

### **Session #1: Understanding Your Personal Mission**

The goal of session #1, was to give the participants a foundational understanding of the Emerging Leader Project using the biblical foundation of the project based on Nehemiah 2:17-18. Another purpose of the session was to provide the participants with historical context of the community where Zion Missionary Baptist Church is located. At the end of the session, the participants were given questions to qualitatively gather data concerning what the young adult focus group learned during the session.

*Question #1 What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?*

The emergent theme from the responses from the young adult participants of the project was to strive to become comfortable in their gifts and calling. Each one of them understood the importance of discovering their gifts as it relates to the role each one of them will play in building the bridge between the church and the transitioning community. JW, 28 states “through self-reflection, feedback and formal evaluation, I have acknowledged the fact I am an encourager and voice for those who aren't able to stand up and speak for themselves. My passion for others is expressed through encouragement, quality time, and administering opportunities for them to grow and move forward.” CO, also 28 states something similar by saying “I want to connect and bridge the gap of different cultures, races and economic statuses. To show that we are the same and I believe we have more things in common than we expect.” This researcher also saw comments like RT, 29 who states:

In this session, I have been able to identify my purpose for continuing to serve at a church going through a generational transition instead of leaving for a church that could offer more of a comfortable worship opportunity. I also see that the level of commitment has to go deeper than surface level and that the end I personally seek may not happen as quickly as I would like it to because there is so much work to do.

*Question #2 What questions has this process raised for you, and how do you plan to address them?*

This question caused the participants to personally reflect on the first session that dealt with understanding their gifts. It was used to become a starting point for the rest of

the project. Each one of the participants answered these questions honestly as they shared with each other in this small group session. JW, 28 feels that

One major question this process raised for me was how I am going to hold myself accountable for my personal mission, especially when I might be the one in need of renewed strength and encouragement. Building a community of other leaders and forward thinkers helps me not only rejuvenate the energy I need to press forward, but it challenges me to think and plan differently as I am exposed to other perspectives.

JW was not the only one who responded with a need for personal accountability during the process to become the bridge between the church and the transitioning community VT, 28 asks prior to the project, “How can I better fulfill my mission in the current state that I am in. Continuing to pray and seek patience and understanding from God. Not letting my flesh become too impatient but allowing God’s perfect will to be done.”

The researcher discovered during this first session of the project, that many of the participants were looking for the church to give young adults the opportunity to gather together and share some of their personal stories during their spiritual formation. CO, 28 answers Question 2 by saying that they wanted to discover “How to accurately apply biblical principles, community insight and global knowledge to support change in the local church community?”

*Question #3 What did you discover about using your gifts and talents to help be the bridge between the church and community?*

As the researcher began analyzing question #3, I noticed that the participants were actually becoming transparent in their conversations about their own personal journey as young adults. They were able to use the information shared during the session to articulate how they will become the bridge between the church and the transitioning

community. NJ, 35 says “I know that I’m extremely extroverted and can connect with babies to young adults in the community very well this can easily help bridge community and church just by someone saying a friendly welcoming face who is genuinely interested in them.” RT, 29 says:

My gifts and talents involve helping and giving. I plan on using these gifts to help the community have a place to come to, to receive hope, and connect them to resources that they need to survive and flourish. To be a voice to those that don’t have a voice. I can give my time to encouraging, teaching and uplifting those in the community.

JH, 38 offers a different perspective on their gifts by sharing that “My passion for local government and the lack of external affairs needed to support church community have a voice and seat at political tables.” JH feels that their role would be to connect with the local government to help build that connection between the church and community.

*Question #4 What is your personal mission?*

As the session concluded, each of the participants were challenged to develop a personal mission statement to help guide them for the remainder of the weeks of the project. These statements would be used as they discovered their role in reclaiming the prophetic voice to build the bridge between the church and community. A common theme with these personal mission statements included the desire to helping others.

RT, 29 says “My mission is to give as much of myself to helping others see the light of God in everything that I do.” JH, 38 says “To be a leader in my local church and community in the areas of growth and leader development and participate in city and chamber discussions to identify community needs and be part of a change agent team.

CO, 28 says “My mission is to provide shelter that intertwines various communities together, so that people can grow, serve, and see the love God has for all of his people.”

Overall the researcher discovered from this session that the young adult participants’ desire to be part of change in their church and community became evident during the session. They were actively looking for ways to solve the disconnect between the church and the transitioning community. They came with “a desire for spiritual development or growth, an interest in gaining knowledge and understanding of Bible content and life related issues, a need to be equipped for ministry or service, and a desire for social activity and interpersonal relationships.”<sup>103</sup>

### **Session #2: Understanding Your Leadership Style**

The goal of session 2 was to provide the participants with an understanding of different styles of leadership. Those leadership styles included transactional leadership, charismatic leadership, laissez-faire leadership, autocratic leadership, and transformational leadership. Another goal of the session was to introduce the concept that transformational leaders are needed to lead the way to build the connection between the church and the transitional community.

*Question 1 What did this session teach you about your current leadership style?*

In learning about their own leadership styles ZJ, 37 says this session “made me believe that I have a combination of leadership styles. I strongly believe I am a Servant

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<sup>103</sup> Harley Atkinson, *Handbook of Young Adult Religious Education* (Birmingham, AL: Religious Education Press, 1995), 81.

leader as I believe in building all team members up and helping them to feel empowered and valuable in order to achieve the ultimate goals. I also see some aspects of the Visionary leadership style as my own. I believe it is important to develop and communicate the goals and vision of an organization and/or a team, in order for everyone involved to have focus on what is driving us every day and what we are working towards." RT, 29 says that "I tend to be a servant leader. I love to serve others and to fill in any gap that may need to be filled to allow others to better focus on the big picture."

JH 38 says "I learned that my leadership style is more situational. I am more consistent with visionary leader and transcendent leader, growing towards a stronger transformation leader, as we learned in this project is needed for transitioning communities today." JW(28) added to the conversation by saying that:

This session exposed the transformational leader in me. I often mistaken myself for being a mix or blend of leadership styles, however transformational leadership best defines me as I want lives to not only change for the better, but I want the community around me to transcend into a different way of living and learning that beyond my own personal mission for them.

The rest of the participants responded similar to this sample data presented. Each one of them were able to identify with the presented leadership styles.

*Question #2: According to the session, what leadership style works best when dealing with communities in transition?*

100% of the participants were able to identify that transformational leadership works best for communities in transition.

*Question #3: How would you define transformational leadership?*

The purpose of this question was to see if the participants would be able to retain knowledge presented during the session concerning transformational leadership. 100% of the participants were able to define transformational leadership. JW, 28 says that

Transformational leadership is a style that not only encourages the overall change goal within an organization or community when there is a need, but it is the strategic approach of making subtle changes along the way which increases people's values and high interest to see change within the culture of the community.

JH 38 says -Transformational leadership is key to changing status quo and systems that are not working or improving. I also learned that allies, confidants, opponents, senior authorities, causalities, and dissenters are created in changing organizations and transformational leaders should be prepared to accept responsibility and be all in. For RT, 29 they believe:

Transformational Leadership is a leadership style that tends to encourage, inspire and motivate others within the group/cohort/organization to innovate and create change that will help grow and shape the future success of said group or organization And the people that are impacted by this leader begin to be changed as well.

GW, 29 adds to the conversation by saying that transformational leaders “have the power to inspire and encourage to think critically about their roles in the community and lead with the big picture in mine. They see end values and they put their focus there.”

*Question #4 What six teams are needed for transformation to take place in a community?*

100 % of the participants were able to identify the “Six Teams” presented during this session. One individual shared with the group after the project that they used the information presented during this session with some of their colleagues at work.

*Question #5 What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?*

Overall this researcher discovered that a change in the actions of the participants. There was an increase in their participation in community and church following this presentation. RT (29) sums up session by saying:

Every change that happens needs all six teams to begin to take place so do not fret when the neutral and negative groups begin to form; that means that you are on the right track. In my personal life I need to begin to move out of my own comfort of my position and begin to walk in faith knowing that God will order the steps needed to transform the place that I am assigned.

ZJ (37) agrees with RT (29) by saying:

As a leader, in order to fully be successful you have to have a vision or goal that ultimately brings about positive change or growth. You also have to be able to communicate the vision effectively and in different ways so that different groups can understand what you are doing and why you are doing it. As a leader you have to be open to the views and feedback of others along the way. You have to be just as open if not more to opposing or challenging feedback as it can be just as useful as it allows you to think more broadly of the "community" you are trying to serve.

### **Session #3: Understanding Your Community**

The purpose of this session was to give the participants the opportunity to actual see the community surrounding the church. They had an opportunity to interact with the

neighbors of the community and spend time learning how to perform an assets-based assessment vs a needs-based assessment. The questions on the final survey gave the participants the opportunity to reflect on their journey through the neighborhood.

*Question #1: What did you learn about the community surrounding the church?*

Table 6.2 list some of the common themes found during the participants assessment of their community walk.

Table 6.2 Participant Responses to Session #3, Question #1

Themes from Community Walk	Similar Responses
Family Style Homes	75%
Underrepresented and underserved	50%
Changing demographics	100%
Underutilized facilities	90%
Missed opportunity for new connections	10%
Notable Income Differences	90 %
The Role of The Church in Community	75%

In ZJ (37)'s responses they stated that "they learned that the community historically surrounding the church was a sub-community of Roswell and North Fulton county that is underrepresented and underserved in the larger community." They also felt that the "people in the community that have deep roots in the area, are not fully

appreciated." This feeling of being underappreciated resonated with the participants of this project. RT (29) shared similar feelings concerning their community walk. During their walk they noted that:

The community is changing, and it has established policies to keep a certain group in place and displaced another group. The displaced or soon to be displaced don't have much of a voice because we aren't doing our part as a beacon of hope and light in the community. Quietly, people are being moved out and they are not coming to us because they don't believe in the church's ability to speak.

*Question #2: What are some of the assets in the community where the church is located?*

When speaking of community, the participants often focused on the negative things that are impacting the community. However, this session gave them the opportunity to view the community through positive things the community is doing. When the participants were able to shift their focus, there was also a shift in the conversation. Table 6.3 shows some of the common themes of the assets of the community.

Table 6.3 Participant Responses to Session #3, Question #2

Common Themes from Assets Based Assessment	Percentage
Recreational Center	90%
Soccer and Baseball Field	50%
Senior Housing	75%
Small Businesses	20%
Proximity to Local Government	75%
New Housing Developments	90%
Diversity of Worship Traditions	25%
Cultural Center	10%
Local Library	25%
Mixed Income Housing	10%

*Question #3: What assets did you see that you had never noticed previously? Did anything you see surprise or confuse you? Why?*

Since Zion Missionary Baptist Church is considered to be a commuter church, where most of the members live outside of the community where the church is located.

Question #3 of this session confirmed that many individuals do not clearly see the opportunities right outside the walls of the church. RT (29) states that they never noticed the “huge recreation and community center that is underused and accessible to the members of the community.” They also noted that “most communities focus on having positive outlets for children, but here we have resources being underused that could really help build up the children and families of the community.” NJ (35) states that “the surrounding area is literally surrounding the cross at the top of our church, yet no one seems to be affected by it.” That theme of a community not being impacted by the local church caused the participants of the project to personal reflect on what they can do to become the change the church and community needs.

*Question #4: What potential key assets were missing from your walk? What impact does that have on the neighborhood?*

As the participants responded to Question #4 of this session, this researcher noticed that many of them commented on the appearance of a community becoming divided. JH (38) shares that it appears that the “Community culture was missing with these new developments. It appears that the community has a split personality or identity or lack of an identity.” NJ (35) also noticed that “it appears that the community is missing Human Capital. I don’t see a lot of the residents actively participating in the church or

community." RT(29) noticed that "We do not have representation in major player settings (political, economic, financial)."

*Question #5: What signs of community change (for better or worse) did you see?*

When speaking of the signs of community change, this researcher noticed that by the third session, the participants were able to recognize more change than they normally would notice prior to this project. The responses were split down the middle. 50% of the responses were positive and 50% of the other responses were negative.

Negative responses included NJ (35) who views the changes as a way of "kicking people out of their homes which also distances people from their church community and instead of instilling hope it instills uncertainty and fear." GW (29) saw the changes in the community as "the old being pushed out without any consideration." VT (28) agreed with some of the negative views of change as "the minorities being driven out through the building of new development."

Positive views of the change come from one of the responses ZJ (28) who says, "the new housing and construction which can be a sign of growth and evolution." However, ZJ(28) says that the new housing can be a "detiment to some residents of the community as they cannot afford the new housing and therefore they are displaced without anywhere to live."

*Question #6: Did anything you saw give you an idea for how to put an untapped asset to work for community and the church?*

At the end of the session, the participants were tasked with taking an assessment of what they learned and collectively come up with a way the church can rebuild the relationship with the transitioning community. The open-ended nature of this question gave the participants the opportunity to respond with creativity and vision.

NJ (35) shared that “The Community Center could be a huge asset to work for the community and the church.” VT (28) buy property and renovating would be an asset to the community. RT (29) and VT (28) also took a different approach to the question by suggesting that the key to the church being a prophetic voice to the community might need to come through the rebranding of the organization. Conversations surrounding rebranding could only take place in a setting similar to this project where leadership is willing “to share power with emerging adults, giving them spaces to use their gifts and provide input for programming.”<sup>104</sup>

One of the responses from ZJ (37) states “if we are able to reach out and connect to the remaining people of the community and provide them with the resources necessary to prosper they can in turn help in the continued growth and support of the church in the community and beyond.” They were also able to share with the group the importance of partnerships in building the relationship between the church and the community.

RT (29) also agrees with ZJ (37) about the importance of partnerships “within the community that foster positive relationships to increase our influence.” RT (29) also stated that by building those partnerships, the church can become “involved and aware of

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<sup>104</sup> Setran, *Spiritual Formation in Emerging Adulthood*, 100.

city meetings. canvassing the surrounding community to see what the people currently need.”

#### **Session #4: Understanding the Role of The Church**

The purpose of this session was to give each participant the opportunity to understand the role of the church in the transitioning community using the biblical foundation of Nehemiah 2:17-18. During this session they were also introduced to the theological terms and definitions of Ecclesiology and Missiology.

*Question #1: What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?*

This session along with the small group bible study broadened their understanding of the role of the church in a transitioning community. And their responses to this question varied with each participant. NJ (35) said that “The church has always been there and if it will continue to be depends in us. Our job is just to do our part in and outside of the church so we can keep it alive.” GW (29) says that “The church has to be effective as an organization and an organism. All the answer we need to be effective can be found in us and the community.” RT (29) response to the question spoke about the church’s need for unity. RT (29) says “In order to focus on the community at large, we first must be unified inside the walls of the church. If this unity does not manifest, it will be hard, if not impossible to begin to spearhead the building of relationships outside the church in our community.”

A few of the participants responded to this question by challenging the church to reach outside the walls of the church to make an impact in the community where the church is located. ZJ (37) believes that

The church is not contained within the walls of a building but is individuals in a community that share the love and beliefs of Jesus and God and are looking to commune and fellowship with others. The church is to fulfill the needs of the community and strengthen the various aspects of life for people in the community.

JW (28) responds by saying “Everyone is responsible to do their part by surveying the community, take an assets-based inventory, work with what the community has now, and God will provide the increase later. But the key for the church is to work within the community and not the community just working in the church.”

From the responses to these questions, each of the participants definition of church changed based on the information shared during the session. Question #2 in this same session speaks more about this change in their understanding.

*Question #2 Why is it important for the church to have a role in the community where it is located?*

The common themes in the responses to this question can be seen in Table 6.4.

Table 6.4 Participant Responses to Session #4, Question #2

Responses to Question #2	Percentage
Helping those in need	40%
A visible representation of God	30%

Serve as a place of Hope and Refuge	10%
Powerhouse of a community	10%

This researcher discovered during this project, that the participants' understanding of the role of the church in the community was becoming more vocal during the session. Each one of them wanted to continue to dialogue about the questions covered during this session after it was completed. By equipping them with examples from classical and modern theologians, the participants began to understand the role of the church in the community through their eyes. One of the purposes of this project was to get these emerging leaders the opportunity to start to think critically about the church.

### **Session #5: Time for Action**

The purpose of the final session was to begin to empower the participants to become emerging leaders for the transitioning community. This session included historical examples of organizations that partnered with the church to establish change for communities. The questions in this section was created to see what the participant learned during this session. It also allowed them the opportunity to evaluate what the project meant to them as a whole.

Table 6.5 Participant Responses to The Project

Participant (Age)	What you learned during this project?
ZJ (37)	<p>The focus of the class has been, becoming a leader in the church and what that means. This made me stop to think what qualities I would need to become a leader in the church. It also showed me how could I be a leader in the church when I may not be the "typical" definition of a church leader. Through this project my thought process has changed because I now understand to be a leader in the church it really means that you need to have a focus and desire to help people in the community and bring them to Christ. I have to disconnect my "learned" definition of church leadership and understand that in the current climate and to invoke the necessary change, leadership needs to think and act differently.</p>
JW (28)	<p>This project has forced me to really take the time away from social media and other external noise, and actually hear what God was saying to me during my reflection as He would point out some areas in me that I need to improve on so I can be an effective transformational leader. Self-reflection now has become a part of my daily routine as I no longer view people or the surrounding community the same as I used to. This project has helped me to open up and start conversations with others as I actively listen to needs.</p>
RT (29)	<p>This training has helped me to shift my focus from the smaller church community to the larger community surrounding the church. My purpose is not only to serve those that are in the church but to go out and begin to serve those that need to be connected to resources surrounding us. My mission is to share God's vision not for myself but for those that may come after me, so that they will continue to share the values and mission of the Lord with others so that more leaders will continue to be developed.</p>
JH (37)	<p>This project helped me realize the level of commitment leaders require to take on such responsibility. It has also demonstrated some key skills and processes to use when changing and transforming a community.</p>

## Conclusion

The goal of this project was to develop a collaborative model of ministry that would help train new emerging leaders to address the needs of the church and the transitioning community. Using Nehemiah 2:17-18 as a biblical foundation, this project was designed to empower leaders from the generations missing in the local church to learn and reclaim the prophetic voice of the church. Once these leaders reclaimed the prophetic voice of the church, they would be commissioned to be the bridge between the church and the community.

### *Strengths of The Emerging Leader Project*

One of the strengths of this project, was the ability to give young adults the opportunity to grow in their spiritual formation during a time when there is a decline in local church membership and participation. Setran says this decline in church participation is caused “by the transitions and distraction in their lives”, where “many in this age group diminish the faith commitments and practices that defined their childhood and adolescent years.”<sup>105</sup> This project ignited a passion in the young adult participants to become active in the vision, mission and leadership of the church. Another strength of the project was the small group format of the 5-week program. The small group format enabled the young adult participants the opportunity to share and learn in a safe and nonthreatening environment.

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<sup>105</sup> Setran, *Spiritual Formation in Emerging Adulthood*, 4.

An unexpected strength of the project was the increase in fellowship and collaboration among the participants. This project gave them the opportunity to connect with individuals who paths would probably not cross because of the size of the church. New friendship were developed with an increase desire to hold each other accountable on their faith journey.

During the project, the participants were able to discover the assets located in the Groveway Community of Roswell, GA. The project opened their eyes to the community the church is located. With this eye-opening experience, they will never see the community the same way they did prior to this project. Another strength of this project was watching the participants share the information they learned with others. While walking through the walls of the church, this researcher could overhear dialogue about the project and their desire to continue the project for more weeks.

#### *Weaknesses of The Emerging Leader Project*

During the project, one of the things this researcher recognized the lack of a digital version of the curriculum. Being in a media saturated culture, the participants requested digital copies of the curriculum, an app for the survey and other ways to allow them to connect during the project. Some of them also requested a recorded version of the project for streaming purposes. Using this digital version, the participants wanted to share the dialogue and experience with their friends.

In preparation for this 5-week experience, the researcher also overlooked the importance of childcare during a project focused on young adults. Many of the participants had young children who had to join them in the sessions. If the project

included an opportunity for someone to watch the children of the participants, there would have been an increase in the number of participants.

Another weakness of the Emerging Leader Project was that missed opportunity for intergenerational dialogue during the project. One of the original goals of the project was to create an opportunity for the participants to have conversation about community with the Mayor of Roswell, Roswell Council Members, long term residents of Roswell and business owners in the community. This dialogue would have given the participants another view of the community through the eyes of those who live and work in the area.

#### *Suggestions for The Emerging Leader Project*

One of my personal suggestions for the project is the creation of another session that gives the new emerging leaders the opportunity to follow-up with the lessons learned during the project. During this session, the participants will be challenged to develop opportunities for them to share their knowledge with others. Another suggestion for the project would be to connect the participants with local neighbors who are invested in the transitioning community. That dialogue would add a richness to the project and create lessons that will benefit future work. Another suggestion for the Emerging Leader Project would be for the participants to interact with each other through technology and other mediums. This would have given the project a level of interactivity that the young adults desired for these sessions. By including video and other creative tools in the project, the project would have appealed to all of the senses of the participants.

Overall, when we look at the original purpose of the project to create a model of ministry that would birth and train new leaders for transitioning communities, this project

was successful. This project created leaders who were trained to “energize a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”<sup>106</sup> If one would encounter one of the participants of the project in the church or community, one could clearly see a change in their actions and responsibility. One would clearly see that these emerging leaders understand that the church, should “move out into the area of social action.”<sup>107</sup>

The length of this project did not give the mission and ministry of Zion Missionary Baptist Church the opportunity to fully feel the impact of this project. However, the church will be impacted as the emerging leaders are given the opportunity to invest their time, talents and passions into the life of the church. With this investment into the life of the church, these emerging leaders will soon help build the bridge between the church and the community.

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<sup>106</sup> Bolsinger, *Canoeing the Mountains*, 42.

<sup>107</sup> Houck and Dixon, *Rhetoric, Religion and the Civil Rights Movement*, 221.

**APPENDIX A**  
**SPRITUAL GIFT SURVEY**

## SPIRITUAL GIFTS SURVEY

### DIRECTIONS

This is not a test, so there are no wrong answers. The *Spiritual Gifts Survey* consists of 80 statements. Some items reflect concrete actions; other items are descriptive traits; and still others are statements of belief.

- Select the one response you feel best characterizes yourself and place that number in the blank provided. Record your answer in the blank beside each item.
- Do not spend too much time on any one item. Remember, it is not a test. Usually your immediate response is best.
- Please give an answer for each item. Do not skip any items.
- Do not ask others how they are answering or how they think you should answer.
- Work at your own pace.

Your response choices are:

- 5—Highly characteristic of me/definitely true for me  
 4—Most of the time this would describe me/be true for me  
 3—Frequently characteristic of me/true for me—about 50 percent of the time  
 2—Occasionally characteristic of me/true for me—about 25 percent of the time  
 1—Not at all characteristic of me/definitely untrue for me

- 
- \_\_\_\_\_ 1. I have the ability to organize ideas, resources, time, and people effectively.  
 \_\_\_\_\_ 2. I am willing to study and prepare for the task of teaching.  
 \_\_\_\_\_ 3. I am able to relate the truths of God to specific situations.  
 \_\_\_\_\_ 4. I have a God-given ability to help others grow in their faith.  
 \_\_\_\_\_ 5. I possess a special ability to communicate the truth of salvation.  
 \_\_\_\_\_ 6. I have the ability to make critical decisions when necessary.  
 \_\_\_\_\_ 7. I am sensitive to the hurts of people.  
 \_\_\_\_\_ 8. I experience joy in meeting needs through sharing possessions.  
 \_\_\_\_\_ 9. I enjoy studying.  
 \_\_\_\_\_ 10. I have delivered God's message of warning and judgment.  
 \_\_\_\_\_ 11. I am able to sense the true motivation of persons and movements.  
 \_\_\_\_\_ 12. I have a special ability to trust God in difficult situations.  
 \_\_\_\_\_ 13. I have a strong desire to contribute to the establishment of new churches.  
 \_\_\_\_\_ 14. I take action to meet physical and practical needs rather than merely talking about or planning to help.  
 \_\_\_\_\_ 15. I enjoy entertaining guests in my home.  
 \_\_\_\_\_ 16. I can adapt my guidance to fit the maturity of those working with me.  
 \_\_\_\_\_ 17. I can delegate and assign meaningful work.
-

**Spiritual Gifts Survey**  
LifeWay Christian Resources

- 
- \_\_\_\_\_ 18. I have an ability and desire to teach.  
\_\_\_\_\_ 19. I am usually able to analyze a situation correctly.  
\_\_\_\_\_ 20. I have a natural tendency to encourage others.  
\_\_\_\_\_ 21. I am willing to take the initiative in helping other Christians grow in their faith.  
\_\_\_\_\_ 22. I have an acute awareness of the emotions of other people, such as loneliness, pain, fear, and anger.  
\_\_\_\_\_ 23. I am a cheerful giver.  
\_\_\_\_\_ 24. I spend time digging into facts.  
\_\_\_\_\_ 25. I feel that I have a message from God to deliver to others.  
\_\_\_\_\_ 26. I can recognize when a person is genuine/honest.  
\_\_\_\_\_ 27. I am a person of vision (a clear mental portrait of a preferable future given by God). I am able to communicate vision in such a way that others commit to making the vision a reality.  
\_\_\_\_\_ 28. I am willing to yield to God's will rather than question and waver.  
\_\_\_\_\_ 29. I would like to be more active in getting the gospel to people in other lands.  
\_\_\_\_\_ 30. It makes me happy to do things for people in need.  
\_\_\_\_\_ 31. I am successful in getting a group to do its work joyfully.  
\_\_\_\_\_ 32. I am able to make strangers feel at ease.  
\_\_\_\_\_ 33. I have the ability to plan learning approaches.  
\_\_\_\_\_ 34. I can identify those who need encouragement.  
\_\_\_\_\_ 35. I have trained Christians to be more obedient disciples of Christ.  
\_\_\_\_\_ 36. I am willing to do whatever it takes to see others come to Christ.  
\_\_\_\_\_ 37. I am attracted to people who are hurting.  
\_\_\_\_\_ 38. I am a generous giver.  
\_\_\_\_\_ 39. I am able to discover new truths.  
\_\_\_\_\_ 40. I have spiritual insights from Scripture concerning issues and people that compel me to speak out.  
\_\_\_\_\_ 41. I can sense when a person is acting in accord with God's will.  
\_\_\_\_\_ 42. I can trust in God even when things look dark.  
\_\_\_\_\_ 43. I can determine where God wants a group to go and help it get there.  
\_\_\_\_\_ 44. I have a strong desire to take the gospel to places where it has never been heard.  
\_\_\_\_\_ 45. I enjoy reaching out to new people in my church and community.  
\_\_\_\_\_ 46. I am sensitive to the needs of people.  
\_\_\_\_\_ 47. I have been able to make effective and efficient plans for accomplishing the goals of a group.
-

**Spiritual Gifts Survey**  
LifeWay Christian Resources

- 
- \_\_\_\_\_ 48. I often am consulted when fellow Christians are struggling to make difficult decisions.
- \_\_\_\_\_ 49. I think about how I can comfort and encourage others in my congregation.
- \_\_\_\_\_ 50. I am able to give spiritual direction to others.
- \_\_\_\_\_ 51. I am able to present the gospel to lost persons in such a way that they accept the Lord and His salvation.
- \_\_\_\_\_ 52. I possess an unusual capacity to understand the feelings of those in distress.
- \_\_\_\_\_ 53. I have a strong sense of stewardship based on the recognition that God owns all things.
- \_\_\_\_\_ 54. I have delivered to other persons messages that have come directly from God.
- \_\_\_\_\_ 55. I can sense when a person is acting under God's leadership.
- \_\_\_\_\_ 56. I try to be in God's will continually and be available for His use.
- \_\_\_\_\_ 57. I feel that I should take the gospel to people who have different beliefs from me.
- \_\_\_\_\_ 58. I have an acute awareness of the physical needs of others.
- \_\_\_\_\_ 59. I am skilled in setting forth positive and precise steps of action.
- \_\_\_\_\_ 60. I like to meet visitors at church and make them feel welcome.
- \_\_\_\_\_ 61. I explain Scripture in such a way that others understand it.
- \_\_\_\_\_ 62. I can usually see spiritual solutions to problems.
- \_\_\_\_\_ 63. I welcome opportunities to help people who need comfort, consolation, encouragement, and counseling.
- \_\_\_\_\_ 64. I feel at ease in sharing Christ with nonbelievers.
- \_\_\_\_\_ 65. I can influence others to perform to their highest God-given potential.
- \_\_\_\_\_ 66. I recognize the signs of stress and distress in others.
- \_\_\_\_\_ 67. I desire to give generously and unpretentiously to worthwhile projects and ministries.
- \_\_\_\_\_ 68. I can organize facts into meaningful relationships.
- \_\_\_\_\_ 69. God gives me messages to deliver to His people.
- \_\_\_\_\_ 70. I am able to sense whether people are being honest when they tell of their religious experiences.
- \_\_\_\_\_ 71. I enjoy presenting the gospel to persons of other cultures and backgrounds.
- \_\_\_\_\_ 72. I enjoy doing little things that help people.
- \_\_\_\_\_ 73. I can give a clear, uncomplicated presentation.
- \_\_\_\_\_ 74. I have been able to apply biblical truth to the specific needs of my church.
- \_\_\_\_\_ 75. God has used me to encourage others to live Christlike lives.
- \_\_\_\_\_ 76. I have sensed the need to help other people become more effective in their ministries.

**Spiritual Gifts Survey**  
LifeWay Christian Resources

- 
77. I like to talk about Jesus to those who do not know Him.  
 78. I have the ability to make strangers feel comfortable in my home.  
 79. I have a wide range of study resources and know how to secure information.  
 80. I feel assured that a situation will change for the glory of God even when the situation seem impossible.
- 

**SCORING YOUR SURVEY**

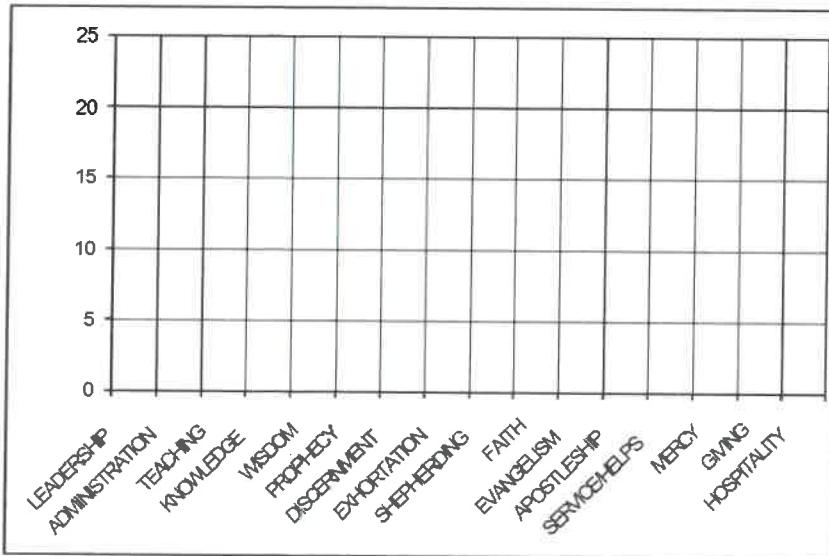
Follow these directions to figure your score for each spiritual gift.

1. Place in each box your numerical response (1-5) to the item number which is indicated below the box.
2. For each gift, add the numbers in the boxes and put the total in the TOTAL box.

LEADERSHIP		+	+	+	+	=	
	Item 6	Item 16	Item 27	Item 43	Item 65	TOTAL	
<b>ADMINISTRATION</b>						=	
	+	+	+	+	+	=	
	Item 1	Item 17	Item 31	Item 47	Item 59	<b>TOTAL</b>	
<b>TEACHING</b>						=	
	+	+	+	+	+	=	
	Item 2	Item 18	Item 33	Item 61	Item 73	<b>TOTAL</b>	
<b>KNOWLEDGE</b>						=	
	+	+	+	+	+	=	
	Item 9	Item 24	Item 39	Item 68	Item 79	<b>TOTAL</b>	
<b>WISDOM</b>						=	
	+	+	+	+	+	=	
	Item 3	Item 19	Item 48	Item 62	Item 74	<b>TOTAL</b>	
<b>PROPHECY</b>						=	
	+	+	+	+	+	=	
	Item 10	Item 25	Item 40	Item 54	Item 69	<b>TOTAL</b>	
<b>DISCERNMENT</b>						=	
	+	+	+	+	+	=	
	Item 11	Item 26	Item 41	Item 55	Item 70	<b>TOTAL</b>	
<b>EXHORTATION</b>						=	
	+	+	+	+	+	=	
	Item 20	Item 34	Item 49	Item 63	Item 75	<b>TOTAL</b>	
<b>SHEPHERDING</b>						=	
	+	+	+	+	+	=	
	Item 4	Item 21	Item 35	Item 50	Item 76	<b>TOTAL</b>	
<b>FAITH</b>						=	
	+	+	+	+	+	=	
	Item 12	Item 28	Item 42	Item 56	Item 80	<b>TOTAL</b>	
<b>EVANGELISM</b>						=	
	+	+	+	+	+	=	
	Item 5	Item 36	Item 51	Item 64	Item 77	<b>TOTAL</b>	
<b>APOSTLESHIP</b>						=	
	+	+	+	+	+	=	
	Item 13	Item 29	Item 44	Item 57	Item 71	<b>TOTAL</b>	
<b>SERVICE/HELPS</b>						=	
	+	+	+	+	+	=	
	Item 14	Item 30	Item 46	Item 58	Item 72	<b>TOTAL</b>	
<b>MERCY</b>						=	
	+	+	+	+	+	=	
	Item 7	Item 22	Item 37	Item 52	Item 66	<b>TOTAL</b>	
<b>GIVING</b>						=	
	+	+	+	+	+	=	
	Item 8	Item 23	Item 38	Item 53	Item 67	<b>TOTAL</b>	
<b>HOSPITALITY</b>						=	
	+	+	+	+	+	=	
	Item 15	Item 32	Item 45	Item 60	Item 78	<b>TOTAL</b>	

**Spiritual Gifts Survey**  
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**GRAPHING YOUR PROFILE**



1. For each gift place a mark across the bar at the point that corresponds to your TOTAL for that gift.
2. For each gift shade the bar below the mark that you have drawn.
3. The resultant graph gives a picture of your gifts. Gifts for which the bars are tall are the ones in which you appear to be strongest. Gifts for which the bars are very short are the ones in which you appear not to be strong.

*Now that you have completed the survey, thoughtfully answer the following questions.*

The gifts I have begun to discover in my life are:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

- After prayer and worship, I am beginning to sense that God wants me to use my spiritual gifts to serve Christ's body by \_\_\_\_\_.
- I am not sure yet how God wants me to use my gifts to serve others. But I am committed to prayer and worship, seeking wisdom and opportunities to use the gifts I have received from God.

Ask God to help you know how He has gifted you for service and how you can begin to use this gift in ministry to others.

**APPENDIX B**  
**THE EMERGING LEADER PROJECT CURRICULM**

Emerging Leaders:  
Training and Empowering New Leaders For  
Transitioning Communities

Session #1: Understanding Your Personal Mission



## Week 1- Understanding Your Personal Mission

Discovering your divine design is a lifelong process. God is continually presenting you with new opportunities to discover the person He has created you to be.

This discovery process starts with self-knowledge of your strengths, weaknesses, skills, and approaches. There are several methods to gain that self-knowledge.

### Method

**Reflecting on Personal Experience** — This is the most useful source, provided you have a clear framework to guide your reflection.

**Feedback from Others** — Whether professional career counselors or trusted friends and colleagues, others will see what you miss. Of course, some will also tend to see you the way they *want* you to be, rather than how you *really* are, so reflect carefully on their insights.

**Formal Evaluations** — These can provide important insights into who you are, and help explain your preferences, working style, strengths, and weaknesses.

All of these methods provide windows into you; none is complete by itself. Consider them all as you grow in your own self-awareness.

The first exercise you'll be working through – finding your personal mission – will be your first opportunity for self-reflection in this Session. You will have some reading to do from *What Color Is Your Parachute?*<sup>1</sup>. The reading is intended to help you define your own thoughts and feelings about what you want to bring to the world by exploring your mission. Continue to the next page to begin.

<sup>1</sup>R.N. Bolles, *What Color Is Your Parachute?* New York: Ten Speed Press, 2010.

## Mission in Life

This first activity focuses on finding your mission in life: What do you believe God wants you to be and do?

### Directions

- Read Appendix A from *What Color Is Your Parachute?*, 2019.
- Be sure to read carefully and reflectively. Pay particular attention to what the author has to say about the three-fold mission.
- Finally, write a brief summary of where you are in relation to each part of the three-fold mission by answering the questions below and on the next page.

### Mission Part One:

To know God, and enjoy Him forever, and to see His hand in all His works.

*Where are you in relation to this mission?*

Enter your response here:

### Mission Part Two:

To do what you can, moment by moment, day by day, step by step, to make this world a better place, following the leading and guidance of God's Spirit within you and around you.

*Where are you in relation to this mission?*

Enter your response here:

**Mission Part Three:**

To exercise the Talent that you particularly came to Earth to use – your greatest gift, which you most delight to use, in the place(s) or setting(s) that God has caused to appeal to you the most, and for those purposes that God most needs to have done in the world.

*Where are you in relation to this mission?*

Enter your response here.

**Directions**

Write a brief personal mission statement – something that captures the main elements of what you believe God wants you to be and do in your personal life and ministry. Your mission statement should be something you can memorize easily, capture each part of the three-fold mission with, and fit in the space below.



### Final Thoughts on Your Personal Assessment

You have gathered information through self-reflection. Think through your reactions to this data.

#### Directions

Answer the questions below in the space provided.

1. What are some key insights you have gained in this process, and what might these mean for your ministry and personal life?

Enter your response here:

2. What questions has this process raised for you, and how do you plan to address them?

Enter your response here:



## Emerging Leaders: Training and Empowering New Leaders for Transitioning Communities

Session #2: Time for A Leadership Shift



## Week #2: It's Time for A Leadership Shift

### Biblical Foundations

 Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace.”<sup>11</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, “Let us start building!” So, they committed themselves to the common good. Nehemiah 2:17-18 (NRSV)

Nehemiah knew that it was his personal mission in life to help rebuild the walls of Jerusalem that were lying in ruins. So, when he received permission from the king to pursue his passion, he immediately left to pursue it. When arriving at the city, he let the people know what God called them to do. And together their response was “Let’s us start building”. Remember this passion for change was because Nehemiah understood his personal mission.

Now, let’s look at Nehemiah’s leadership style prior to getting the people inspired to do the work of building the wall.

### Let's Read Nehemiah 2:11-16

 <sup>11</sup>So I came to Jerusalem and was there for three days. <sup>12</sup>Then I got up during the night, I and a few men with me; I told no one what my God had put into my heart to do for Jerusalem. The only animal I took was the animal I rode.<sup>13</sup> I went out by night by the Valley Gate past the Dragon’s Spring and to the Dung Gate, and I inspected the walls of Jerusalem that had been broken down and its gates that had been destroyed by fire.<sup>14</sup> Then I went on to the Fountain Gate and to the King’s Pool; but there was no place for the animal I was riding to continue.<sup>15</sup> So I went up by way of the valley by night and inspected the wall. Then I turned back and entered by the Valley Gate, and so returned.<sup>16</sup> The officials did not know where I had gone or what I was doing; I had not yet told the Jews, the priests, the nobles, the officials, and the rest that were to do the work. (NRSV)

**What was Nehemiah’s approach to the problem in his community?**

**How does that relate to us as Emerging Leaders?**

## Part I – WE ARE IN UNCHARTED TERRITORY

Play Video Clip: Kanye West Sunday Service (New Birth Missionary Baptist Church, 2019)

**What did that short video show you about today's culture?**

**How does the church minister to this culture?**

### Biblical Foundations

**Let's Read Matthew 28:19-20**

 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>2</sup> and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."<sup>1</sup>

**Let's Read Acts 1:8**

 "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."<sup>2</sup>

**What does the church look like into today's culture?**

According to Tod Bolsinger in his book *Crossing the Mountains: Leading in Uncharted Territory*, he believes that the church should be a place that continues to

"to live up to their name, local churches must be continually moving out, extending themselves into the world, being the missional, witnessing community we were called into being to be: the manifestation of God's going into the world, crossing boundaries, proclaiming, teaching, healing, loving, serving, and extending the reign of God."<sup>3</sup>

<sup>1</sup>*The Holy Bible, New Revised Standard Version* (1989) (Mt 28:19-20). Nashville: Thomas Nelson Publishers.

<sup>2</sup>*The Holy Bible, New Revised Standard Version* (1989) (Ac 1:8). Nashville: Thomas Nelson Publishers.

<sup>3</sup>Tod E. Bolsinger, *Crossing the Mountains: Christian Leadership in Uncharted Territory, Expanded ed.* (Downers Grove, Illinois: IVP Books, an imprint of InterVarsity Press, 2010), 38.

Bolsinger also believes that as a church “we need to press on to the uncharted territory of making traditional churches missionary churches”<sup>4</sup>.

#### **So, what is your definition of leadership?**

#### **What type of leader are you?**

#### **Leadership is...**

“leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”<sup>5</sup>

And that's what we are looking for today. We are looking for leaders who have the capacity to energize people to move towards transformation. Leaders who have the ability to transform the church to be what God has called the church to be.

Right now, we need your leadership more than ever because of the conflict that is taking place between the church and community.

“Out of conflict new purposes are fashioned, new goals set, new procedures and institutions are established.”<sup>6</sup>

James MacGregor Burns

#### **Remember this...**

Leadership is not about skillfully helping a group accomplish what they want to do, that is Management. Leadership is about taking people where they need to go yet resist going.

Leadership is about “leadership is about challenging, encouraging and equipping people to be transformed more and more into the kind of community that God can use to accomplish his plans in a particular locale”<sup>7</sup>.

<sup>4</sup> Bolsinger, *Carrying the Mandate: Christian Leadership in Uncharted Territory*, 38.

<sup>5</sup> Bolsinger, *Carrying the Mandate: Christian Leadership in Uncharted Territory*, 42.

<sup>6</sup> Bolsinger, *Carrying the Mandate: Christian Leadership in Uncharted Territory*, 124.

## Part II – WE NEED TRANSFORMATIONAL LEADERS

There are many types of leadership styles. Each one has its place depending on the environment and what the organization is looking to accomplish.

### Common Leadership Styles

- **Transactional Leadership** – A transactional leader is someone who is laser-focused on performance. This straightforward leadership style puts a focus on work, rewards, and processes that drive results. They are results oriented.
- **Laissez-Faire Leadership (Hands Off Leadership)** – This leadership style focuses mostly on delegating many tasks to their members and provides little to no supervision. This style often works in very creative environments, but it lacks discipline and structure that is often required in some environments.
- **Autocratic Leadership** – This leadership style is focused entirely on results and efficiency. They make decisions alone or in a small group. This leadership style is based on control. These leaders give orders and expect prompt execution with little to now feedback or input from those who serve under them. They push workers hard but does not get long term commitment in return.
- **Visionary Leadership** – This type of leader has the ability to drive progress and usher in periods of change. They are able to inspire a team develop a vision of a shared common goal through innovation and creativity.
- **Servant Leadership** – This type of leader lives by a people-first mindset and believe that when team members feel personally and professionally fulfilled, they are more effective and more likely to produce great work. Because of their emphasis on team member collaboration, they achieve high levels of respect. They are skilled in building employee morale and helping people re-engage with their work.
- **Charismatic Leadership** – This type of leader tends to see the gaps between what an organization delivers to its workers and what the workers need from the organization. They, however, will structure their organization as they see fit. The personal vision of a charismatic leader has a great deal of influence over their audience. Their leadership depends on the personality and actions of the leader, not the process or structure.

**What leadership style is needed for today's transitioning community?**

**Transformational Leadership –**

We need individuals who can encourage and inspire people to begin to think critically about our role in the community. Transformational leaders will have a big vision, and they will be charismatic and motivating. However, as transformational leaders we are more concerned with end-values, such as liberty, justice, equality.”<sup>6</sup>

**Transformational Leaders Specializes in...**

- Working to change the system.
- Solving challenges by finding experiences that show that old patterns do not fit or work
- Wanting to know what has to change.
- Maximizing our organizations capacity.
- Changing our existing thought techniques and goals for better results and the greater good.

**Characteristic of Transformational Leaders:**

- Very well-organized and expect their followers to be creative
- Team-oriented and expect that followers will work together to create the best possible results
- Respected, and in turn respects followers
- Acts as coach of the team. Provides training and motivation to reach the desired goals
- Responsible for their team, but also instills responsibility into team members
- Engenders respect through rapport and a personal influence

As Emerging Transformational Leaders, our goal is energizing “a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”<sup>7</sup>

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<sup>6</sup> James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 426.  
 Bolinger, *Leading the Manager's Guide to Leadership in Uncertain Times*, 42.

### Part III – SIX TEAMS NEEDED FOR TRANSFORMATION

Whenever transformation happens, these six teams should never be overlooked. By carefully identifying these teams prior to your proposed transformation, as emerging leaders you will discover you can now be effective in building the bridge between church and community.

#### THE ALLIES

An ally is anyone who is convinced of the mission and is committed to seeing it fulfilled. They may be friends and they may not be your friends. Allies can also be individuals who will directly benefit from the change you are trying to bring.

##### Personal Reflection Concerning Your Allies

Who might be your allies?

Why might they be allies?

What do you stand to gain or lose from allegiance to your initiatives?

What's their main objective to be your ally?

How can this ally best help you successfully implement your initiatives?

### The Confidants

Healthy confidants are those individuals outside the system who can give you honest feedback about yourself as a leader in the system. They are not invested in the outcome of the change initiative because they are far more invested in you whether the change initiative succeeds or fails.

#### Personal Reflection Concerning Your Confidants

Who are your confidants?

What perspective do they offer?

What do they need to fully support you?

How can they help you best?

### The Opponents

Potential opponents are stakeholders who have different perspectives than yours. They are those individuals who risk losing the most if you and your initiative goes forward. They are not your enemies in the same way allies are not necessarily your friends. Opponents are individuals who are against the particular change initiative.

#### Personal Reflection Concerning Your Opponents

Who might be your opponents?

Why might they be your opponents?

What do you stand to gain or lose if your initiative succeeds?

How might you neutralize their opposition or get them on your side?

How will your initiative be stronger through incorporating some of the ideas of your opponents?

#### The Senior Authorities

Everyone has someone who is over them. The senior authorities are those individuals who you report to concerning your change initiative. They might be the ones who make the final decisions concerning your initiative.

##### Personal Reflection Concerning Your Senior Authorities

Who is the senior authority who is most important in your program or initiative's success?

Why are they important?

What signals are they giving about how the organization perceives your initiative?

What might you say or do to secure their support as your initiative is being implemented?

### The Causalities

As transformational leaders we must understand that there will be causalities. We cannot proceed into uncharted territory without taking some kind of risk. We must pay attention to those who are going to experience the change most personally and dramatically.

#### Personal Reflection Concerning Your Causalities

Who will be causalities of your program or initiatives?

What will they lose?

What new skills would help them survive the change and thrive in the organization?

What can you offer in terms of permission and support to leave the organization?

How can you help them succeed elsewhere?

### The Dissenters

Change is not always easy. When change does take place, someone, usually a significant number of people will respond by saying no, no matter what. Dissenters are those who will say no. Dissenters also have the ability to ask the tough questions that you may have been

unwilling to face. Dissenters exist during change. As transformational leaders, you must recognize those dissenters and listen to them.

#### Personal Reflection Concerning Your Dissenters

Who are the dissenters in your organization?

Who are those who voice radical ideas or mention the unmentionable?

What ideas are they bringing forth that might be valuable for your initiative?

How might you enable their ideas to have a place at the table?

#### For Next Week

1. Identify those 6 teams in your personal ministry and community that will help transform a community. (Complete Pages 8-12)
2. Identify 3 initiatives you feel emerging leaders should address to energize a community of people toward their own transformation to make a difference in the church and community.

#### Three Change Initiatives for Transformation

1.

2.

3.

3. Choose 1 of those ideas or initiatives and complete the following:

Initiative:

Initiative Idea:

Who will be The Allies to This Initiative?

Who will be The Confidants to This Initiative?

Who will be The Opponents to This Initiative?

Who will be the Senior Authorities for this Initiative?

Who will be The Casualties from this Initiative?

Who will be The Dissenters for this Initiative?

## Emerging Leaders: Training and Empowering New Leaders for Transitioning Communities

Session #3: Understanding Your Community



## Understanding Your Community

### Biblical Foundation

Healthy communities are important to God. Isaiah 65:17-24, provides a powerful image of the ideal community God plans to create in which His people will dwell for all eternity – an image that God wants us to strive to make real in our communities today.



*See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and my people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. Never again will there be in it an infant who dies but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child, the one who fails to reach a hundred will be considered accursed. They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants, with them. Before they call, I will answer; while they are still speaking, I will hear.*

*Isaiah 65:17-24 (NIV)*

What does a healthy community look like according to this passage?

This passage identifies so many of the things that make up a healthy community, which can serve as worthwhile goals of our community-building ministry efforts. Take a few minutes to reflect on those goals, and their implications for your work.

For this image to become reality in your community, what would need to be true about daily life, about the opportunities available, about health care, education, the environment, families, and anything else that fits in your picture of a healthy, life-sustaining place to live? What does it take to create such an environment, particularly the contributions of individuals, groups and institutions?

More important, what role could you play in creating such a place? What does all of this mean for the church, for your ministry, and for you as an emerging leader? What can you do to help your community grow up to be healthy? What does it mean for people to be authentic disciples of

Jesus Christ who know the Lord, can articulate their faith, and are committed to being salt and light in their community?

These are the questions we hope you will be able to answer at the end of this session. We also pray that you will have both a plan to act on what you have learned and the courage to make the personal and ministry changes necessary to implement it.

**Remember the focus for this project is Nehemiah 2:17-18 that says...**

<sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace."

 <sup>18</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So, they committed themselves to the common good.<sup>1</sup>

After Nehemiah took a careful look around his home community, Nehemiah began to share with the people the problem in the community. Nehemiah said, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned."

The passage takes place during the time of Artaxerxes I, who reigned over the Persian empire from 464 to 423BC. During his reign, he continued the policy of non-taxation for Persians, while increasing the taxes throughout the rest of the empire.<sup>2</sup>

The community in this text is experiencing a decline in the community due to the rise in taxes and lack of resources. The local landowners were becoming bankrupt and losing their land and in most cases the Persians became the new landlords.<sup>3</sup> Since they could not pay their taxes, the individuals in this community were forced to sell their own children into slavery. And for them, a city without a wall was a city without protection. And some scholars believe that "A City without Walls has no integrity, or structure, it is subject to the vagaries of any kind or fancy. Without walls, you are lost, as opposed to having some kind of internally derived sense of who you are to help you decide what you will and won't do."<sup>4</sup>

So, in the backdrop of this poor and declining economy, people looking for encouragement, and a desire for safety from the threat of foreigners, Nehemiah's desire to rebuild the wall would resonate with this community.

**How the focus text relates to us as emerging leaders?**

Right now, in our transitioning community our churches and our community are in trouble because the bridge between the church and community is broken. That bridge no longer exists and our communities and our churches are drifting apart.

Our churches have become so self-centered that they have forgotten the original intent of the church. The original intent of the church is to share the transforming love of Christ with the community. The original intent of the church is to make disciples. The original intent of the church is to be the prophetic voice for the community. The church should be the light in the community. However, our churches are no longer seen as an important part of the communities where they are located. There should be such an impact felt in the community from the church that if those churches were to leave the community, the community should notice that it is missing.

<sup>1</sup>See *Three Biblical Models for Leadership* (1989), No. 24, p. 16. Nashville: Thomas Nelson Publishers.  
<sup>2</sup>John Rengstorf, *Judaean in Xerxes's Shadow: A Social and Historical Approach* (Lund, Sweden: Berlingske Förlag, 1994), 166.  
<sup>3</sup>Brent Landau, *Judaean in Persia's Shadow*, 106.  
<sup>4</sup>Carlton F. Dines, *Ezra and Nehemiah* (Andover, MA: Lutterworth, 1999), 84.

## Understanding Your Community

And as emerging leaders, God is calling each of you to be able to notice the problem we are facing in our transitioning community. Not only should you be able to notice the problem. But just like Nehemiah, you should also be able to come up with the solution to the problem in our community.

Now, we can see in Nehemiah's journey before he came up with the solution, he did a 3-day evaluation of the community. Where in Nehemiah 2:15 he...

<sup>15</sup> So I went up by way of the valley by night and **inspected the wall**. Then I turned back and entered by the Valley Gate, and so returned.<sup>15</sup>

Just like Nehemiah, we must inspect the condition of the wall or bridge between the church and community.

### So how do we inspect the community?

In the book, *Transforming the City*, by TelChar Associates, gives us several tips for analyzing communities in order to more fully discern how God's Spirit is at work in the neighborhood. While the following excerpt was written for Youth Directors and Ministers, the principles can be used for all emerging leaders.

### Entering the Community: Take Your Time\* by TelChar Associates

On entering an urban community, the first thing for the urban youth minister to do is slow down. Pause; take a step back and discover the signs of God's hand in public life. Various authors have emphasized the fact that God has gone before us in our communities. Oftentimes Christians enter urban communities at top speed, full of arrogance and zeal. We develop strategies for ministry and launch projects, before we've adequately discerned God's Spirit at work, before we've found signs of the presence of God in unexpected places. We lack the humility of Christ, so impatient to develop our own vision that we fail to see God quietly at work. Remember, we are working with God, not on our own. Learning to exegete the community takes a certain level of discipline at first but can easily be cultivated into a natural process employed whenever one is in a new environment.

The following are some tips to use to read and assess an urban community:

1. *Look at the structures.* Determine what kind of structures predominate or are being built; are they residential or commercial? They will help determine whether it is a residential, business or some other district. The level of maintenance needed and currently employed can suggest the ability of the residents to maintain or how invested the landowners are in maintaining the community. Also, determine how long the buildings have been around. Usually the style and materials used can suggest the period when the community or neighborhood was built. Are there changes in the uses of the structures; is the theatre

\* *Transforming the City*, by TelChar Associates, (1989), pg. 214-215. Nashville: Thomas Nelson Publishers  
TelChar Associates, *Transforming the City*, TelChar Associates, 214)

now being used as a marketplace or church? What other changes are occurring? Who is leaving and who is replacing them? Why is this happening?

2. *Look for "scraps of life."* Do not overlook the artifacts people leave about their property; do they reflect certain age groups or types of households? Are they ethnically or culturally specific? Are certain values articulated by them? Also, make note of the kinds of items or services offered by the local businesses: Again, are they ethnically or culturally specific? Are they for the immediate residential community, or for others from "outside?" What do the costs say about the clientele?
3. *Look at the signage.* Competitive marketing companies have done the demographic research and will promote products and services in a manner appropriate to the target populations who live in or frequent the area. Therefore, read the billboards: what is being sold? Is the language using the dominant language of the area? Who is the target audience? Likewise read the window ads or signs placed by business or landowners: what is being sold and for how much? Do not overlook bumper or printed stickers as they reveal much about the people buying them: what religion or political perspective is being espoused? Where did they go to school? What is their ethnic ancestry?
4. *Look at space.* No, not outer space, but how space is used. Looking at the kinds of structures in a community is one way to assess how the local population or political powers interact with the space, i.e., how they define it or use the land. Most urban land is defined by topography: a river or mountain range, or by human construction, the placement of a rail system or freeway. These elements of the natural and built environment can become demarcation lines for certain communities. On a more personal level, living space reveals certain values or priorities that residents may hold, for example, vehicles parked on what would be considered the front lawn or raising crops or livestock on the land immediately surrounding the residence. In some cultures, the front yard is an extension of the living room and everyone is welcome to participate in festive occasions. But in other cultures, the backyard or garden area is host to private celebrations.
5. *Sounds and smells.* Exegeting a neighborhood can be a sensory experience. Keep your ears attuned to the kinds of music played by the residents or heard on the street: Does the music cater to a specific age or cultural group? Also, you do not need a linguist to appreciate different languages, as intonations and speech patterns will differ from one group to another. If you hear many different patterns, it may be a sign of a rich multicultural setting. Aromas can reveal preferences in certain foods, which in turn point out the ethnicity of the resident or restaurant clientele. The smells of an elegant boutique will certainly differ from the smells of an alleyway in skid row.
6. *Look for signs of hope.* Keep an eye out for evidences of God's people at work - they could be future partners and certainly key resource people. On an immediate level, look for the presence of churches and parachurch organizations. Read the leaflets handed out in the neighborhood or notices in the local paper about religious activities or programs. It will take time to get to know and be accepted by the community and to learn to work together as a team. Make this time quality time. A thoughtful initial introductory period sets the right tone for a collaborative spirit and the building of a good team foundation. As urban ministers move more slowly in developing a ministry or project, we open

## Understanding Your Community

ourselves to learn from those who came before us. As we discover signs of God's presence, a vision for ministry will evolve.

### Personal Reflections

Now reflecting on our own communities, what methods from the article could you apply to analyzing your own neighborhood? Do you feel you would have a different understanding of your community from utilizing these methods? If so, how?

#### **How to Understand the Community?**

So, when understanding the community, emerging leaders must be able to understand the following elements of the community:

- *The Physical aspects.*
  - Every community has a physical presence in the area. When understanding the community, we must look at the community's size, its topography and each of its neighborhoods. We must also inspect how various areas in the community differ from one another. What are the conditions of the housing and other buildings?
  - Are there stores and other businesses within walking distances of residential areas for most of the community? What kind of industry exists in the community?
- *The Infrastructure.*
  - Every community is made up of a basic infrastructure that they could not function without (Roads, bridges, transportation, electricity, land line and mobile telephone service, broadband service, and other similar "basics").
  - What condition are the streets in? Are the roads adequate for the traffic they bear? Are there bike lanes?
- *The Demographics.*
  - What are the statistics of the community? (Age, gender, race and ethnicity, marital status, education, number of people in household, first language, etc.)
- *The History.*
  - The long-term history of the community can tell you about community traditions, what the community is, or has been, proud of, and what residents would prefer not to talk about. You can also look at the recent history as well to learn about the conflicts and factions within the community.
- *The Community leaders, formal and informal.*
  - Who are the community leaders who are considered leaders in the community? These individuals can be recognized as leaders because, they are trusted for their proven integrity, courage, and/or care for others and the good of the community.
- *The Community culture, formal and informal.*
  - What are the spoken and unspoken rules and traditions by which the community lives? It can include everything from community events and slogans to norms of behavior to patterns of discrimination and exercise of power. Understanding the culture and how it developed can be crucial, especially if that's what you're attempting to change.
  - Read the local newspaper every day to learn about the culture of the community. It will tell stories about the community and give you a sense of what's important to the community.

- *The Existing groups.*
  - What are some of the groups and organization currently in the community? (Service clubs (Rotary Club), faith groups, youth organizations, sports teams and clubs, groups formed around shared interests, the boards of community-wide organizations as well as groups devoted to self-help, advocacy, and activism.) When we know these groups, it helps us understand alliances or oppositions to your change.
- *The Existing institutions.*
  - Every community has institutions that are important to it, and that have more or less credibility with residents. What are the existing institutions? Who represents them? What is their level of influence?
- *The Economics.*
  - Who are the major employers in the community? What, if any, business or industry is the community's base? Who, if anyone, exercises economic power? How is wealth distributed? Would you characterize the community as poor, working class, middle class, or affluent? What are the economic prospects of the population in general and/or the population you're concerned with?
- *The Government/Local Politics.*
  - Understanding the structure of community government is obviously important. Some communities may have strong mayors and weak city councils, others the opposite. Still other communities may have no mayor at all, but only a town manager, or may have a different form of government entirely. Whatever the government structure, where does political power lie? Understanding where the real power is can be the difference between a successful initiative and a vain one.
- *The Social structure.*
  - How do the people in the community relate to each other on a daily basis? How are the problems solved? How are the problems not solved? Who does business with whom? What are the symbols of status and respect?
- *The Attitudes and values.*
  - What does the community care about, and what does it ignore? What are residents' assumptions about the proper way to behave, to dress, to do business, to treat others? Is there widely accepted discrimination against one or more groups by the majority or by those in power? What are the norms for interaction among those who with different opinions or different backgrounds?

## Understanding Your Community

Roswell, Ga Demographics (census.gov)	
<b>Population</b>	
Population estimates, July 1, 2018, (V2018)	94,650
Population estimates base, April 1, 2010, (V2018)	88,332
Population, percent change - April 1, 2010 (estimate base) to July 1, 2018, (V2018)	7.2%
Population, Census, April 1, 2010	88,346
<b>Age and Sex</b>	
Persons under 5 years, percent	7.4%
Persons under 18 years, percent	25.4%
Persons 65 years and over, percent	11.6%
Female persons, percent	50.2%
<b>Race and Hispanic Origin</b>	
White alone, percent	76.2%
Black or African American alone, percent	13.6%
American Indian and Alaska Native alone, percent	0.3%
Asian alone, percent	4.8%
Native Hawaiian and Other Pacific Islander alone, percent	0.0%
Two or More Races, percent	2.8%
Hispanic or Latino, percent	14.8%
White alone, not Hispanic or Latino, percent	64.1%
<b>Population Characteristics</b>	
Veterans, 2013-2017	4,146
Foreign born persons, percent, 2013-2017	18.3%
<b>Housing</b>	
Owner-occupied housing unit rate, 2013-2017	66.6%
Median value of owner-occupied housing units, 2013-2017	\$333,200
<b>Families &amp; Living Arrangements</b>	
Households, 2013-2017	34,214
Persons per household, 2013-2017	2.74
Living in same house 1 year ago, percent of persons age 1 year+, 2013-2017	85.6%
Language other than English spoken at home, percent of persons age 5 years+, 2013-2017	23.7%
<b>Computer and Internet Use</b>	
Households with a computer, percent, 2013-2017	95.3%
Households with a broadband Internet subscription, percent, 2013-2017	89.0%
<b>Education</b>	

High school graduate or higher, percent of persons age 25 years+, 2013-2017	92.6%
Bachelor's degree or higher, percent of persons age 25 years+, 2013-2017	56.4%
<b>Health</b>	
With a disability, under age 65 years, percent, 2013-2017	4.9%
Persons without health insurance, under age 65 years, percent	15.0%
<b>Economy</b>	
In civilian labor force, total, percent of population age 16 years+, 2013-2017	71.2%
In civilian labor force, female, percent of population age 16 years+, 2013-2017	64.0%
Total accommodation and food services sales, 2012 (\$1,000)	234,303
Total health care and social assistance receipts/revenue, 2012 (\$1,000)	590,102
Total manufacturers' shipments, 2012 (\$1,000)	112,970
Total merchant wholesaler sales, 2012 (\$1,000)	1,397,931
Total retail sales, 2012 (\$1,000)	1,762,857
Total retail sales per capita, 2012	\$18,815
<b>Transportation</b>	
Mean travel time to work (minutes), workers age 16 years+, 2013-2017	29.2
<b>Income &amp; Poverty</b>	
Median household income (in 2017 dollars), 2013-2017	\$87,911
Per capita income in past 12 months (in 2017 dollars), 2013-2017	\$45,437
Persons in poverty, percent	8.0%

#### BUSINESSES DATA IN ROSWELL, GA

##### Businesses

All firms, 2012	11,594
Men-owned firms, 2012	6,250
Women-owned firms, 2012	3,972
Minority owned firms, 2012	2,352
Nonminority-owned firms, 2012	8,617
Veteran-owned firms, 2012	1,115
Nonveteran-owned firms, 2012	9,837

#### GEOGRAPHY OF ROSWELL, GA

##### Geography

Population per square mile, 2010	2,169.5
Land area in square miles, 2010	40.72

## Understanding Your Community

### Questions about the demographics...

What can you learn about the community from the demographics?

What type of residents live in the area?

What information do you find interesting about the demographics?

#### **Information concerning the 5-mile radius of the Zion Church of Roswell, GA.**

- Within the 5-mile radius of the church, the community is now changing.
- There are currently 190,916 people in the 5-mile radius of the church
  - 66% White (127,450)
  - 13% Black (25,812)
  - 12% Hispanic (22,978)
  - The average age is 38
- 65.8% of the community has a Christian Religious Preference
- 26% of the community is classified as the “Nones”.
- 51.1% of the community is not involved in a religious community
- 44% says they do not have time to be involved
- 30% says there are no good faith communities in the area
- 49.3% says that church was not relevant to their lives.
- 62.4% says that they do not trust organized religion.
- 43.4% says that they didn't feel welcomed in the church.
- 33.3% says the church was not supportive during their personal crisis.
- 39.7% says that the worship or style does not interest them
- 21.4% says that they were never invited to a church.
- 33.8% want Bible Study or Scripture Study Groups
- 40.5% want contemporary worship services
- 28% want Christian Education for Children
- 52.6% want opportunities for volunteering in the community.
- 47% want cultural programs (Music, Drama, and Art)
- 40.8% want Family Oriented Activities
- 40.6% want personal/Family Counseling
- 38.6% want Practical Training Seminars

#### **Why is this important for us as emerging leaders?**

God has provided us as emerging leaders a ripe mission field in the transitioning community right in our own backyard. And it's up to us to go in and rebuild that bridge between the church and community.

### Time to Walk the Community

Now it's time to walk our current community and create a Neighborhood Asset Map. This map will open our eyes to seeing what is currently in our community.

In understanding the community, there are two fundamentally different ways of seeing any community - one based on its needs and one based on its assets. When we view the community through the lens of its assets, we see that no matter how small or disadvantaged every community has a great pool of assets. And we see that each person in that community has talents, skills and gifts that are important to that community.

### Personal Reflection

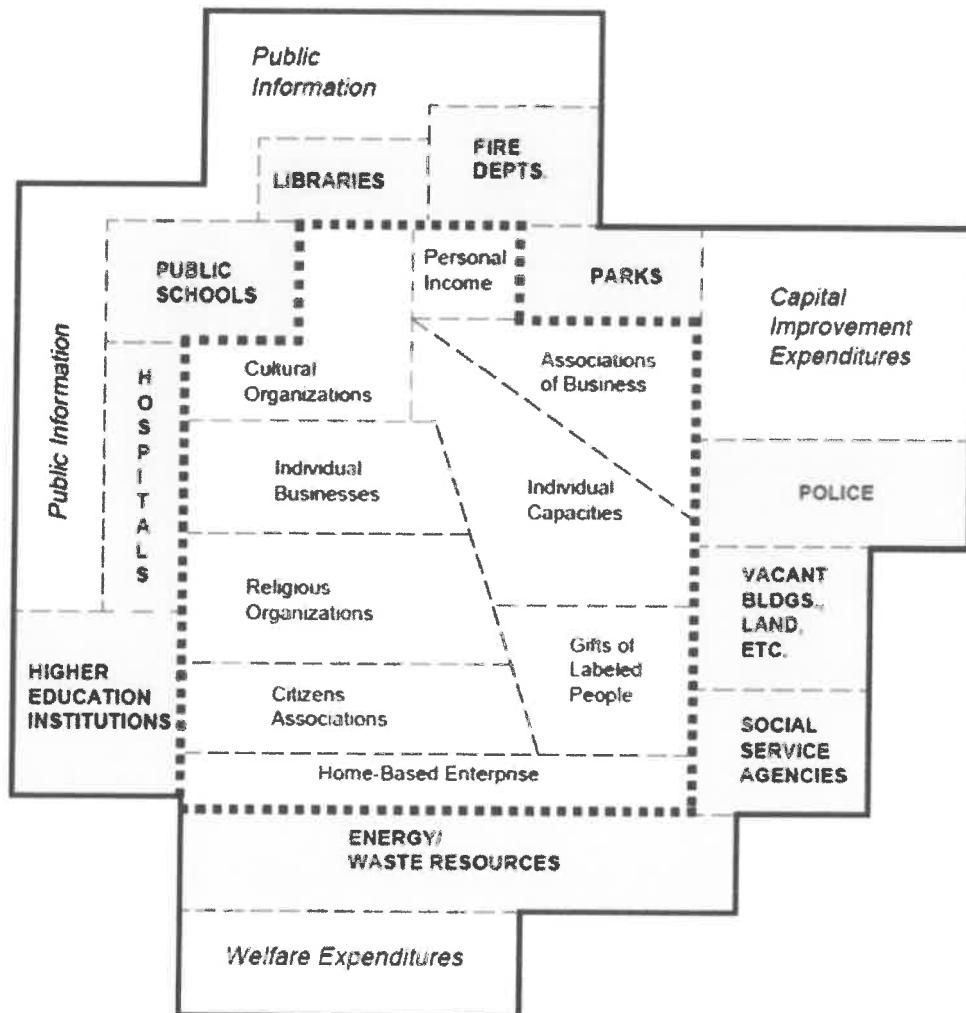
- Why do you think it is so much easier to focus on the needs of a community instead of its assets?
  
- Are there things we do in ministry or in church that can unintentionally reinforce the needs-based focus?

As emerging leaders, I want you to begin to think about our community as a place where God is already moving. And our job is to start seeing the community through God's lens. We need to see the community by what is there, not by what isn't in the community. When we start viewing the community through God's lens, and become partners in what God is already doing, our desire to be the bridge between the church and community will be easier than we think.

### Directions for Our Walk

- \* Identify existing assets in the community as listed in the categories in the Neighborhood Asset Map.
- \* Make notes either on the map about what you see, particularly assets you see relevant to the community either in their current use or if they could be made more accessible or "repurposed".
- \* Take photos of the many potential assets you see.

## **Understanding Your Community**



**After the walk is finished ....**

What assets did you see that you had never noticed previously? Did anything you see surprise or confuse you? Why?

What potential key assets were missing from your walk? What impact does that have on the neighborhood?

What signs of community change (for better or worse) did you see?

What assets gave you a sense of hope for the future and why?

Did anything you saw give you an idea for how to put an untapped asset to work for community and the church?

Additional insights?

## Understanding Your Community

### For Next Week: A Week in a Healthy Community

Imagine an ideal week in the life of a person living in your community.

#### Directions

- Take an hour or so in a quiet place, free from distractions, where you can envision an ideal future for your community. Specifically, think about the demographics in your community as they *all* experience a great week in a healthy, supportive community – a community that they helped to transform into a life-affirming place.
- Respond to the questions below to help you describe the ideal week for your youth in a healthy, supportive community.

- What would they be doing, where, and with whom?
- What would be happening in the key areas of their lives – home, school, work, community?
- What would their relationships with adults be like? With you in particular?
- What assets would they be making use of – ones that are there now and new or improved assets that would have been added?
- What difference would this make to their future?

And, what would *you* have been doing to help make this a reality? Imagine...

## Emerging Leaders: Training and Empowering New Leaders for Transitioning Communities

Session #4: Understanding The Role of The Church



## Understanding The Role Of The Church

### Historical Foundation

The state of the relationship between the church and the community is not new. In times past when the church was faced with similar issues it survived. The supernatural nature of the church has enabled it to survive severe persecution, heresy, poverty, and prosperity.<sup>1</sup> The solution to declining membership, lack of involvement from other generations, and building the bridge between the church and community is connected into the church's rediscovery of its ecclesiology and missiology.

#### A Few Quick Definition...

**Ecclesiology** is the theological discipline where we study the meaning, purpose, roles and function of the church.

**Missiology** is the theological discipline which studies the Christian faith and community as they cross frontiers in mission. Missiology focuses on what happens at the border, where Christian people engage with non-Christian beliefs and practices.<sup>2</sup>

Karl Barth (Theologian) says that the church is "(1) a community instituted by God himself, (2) a community of faith and obedience, (3) a community of faith and obedience which live from God's word."<sup>3</sup>

The role the local church plays in the community where it is located depends on the church's understanding of its Ecclesiology, its understanding of its purpose. Another scholar by the name of Stanley Grenz, believes that the church is "the visible fellowship of believers gathered in a specific location, the local church is the most concrete expression of the covenanting people."<sup>4</sup> The Church is neither a building nor an organization, rather "a people who see themselves as standing in relation to the God who saves them and to each other as those who share in this salvation".

A church is a community of memory and of hope that does not only remain inside the church. the church is called to take that hope to the community. The church should bear witness to the world.

"The church is the church only when it exists for others. To make a start, it should give away all its property to those in need. The clergy must live solely on the free-will offerings of their congregations, or possibly engage in some secular calling. The Church

<sup>1</sup> Carl Anderson, *Praying for Change*. Minneapolis, Minn., 2, third Ed., 1996, p. 117  
<sup>2</sup> A. J. S. 2011. *Missiology*. In J. Davis, T. Gray, C. R. Hulten, J. McDonald, & T. A. Noble (Eds.), *New Dictionary of Theology*. Edinburgh and London, pp. 379–380. London: Thomas Nelson, the Inter-Varsity Press, and the Tyndale House.  
<sup>3</sup> Karl Barth, *Theology and Society: Essays, 1933–1938*. (Edinburgh and New York: Harper & Row), 1952, p. 12.  
<sup>4</sup> Stanley, *Theology in the Community*, 2002, 40.

must share in the secular problems of ordinary human life, not dominating, but helping and serving.”<sup>70</sup> - Dietrich Bonhoeffer while sitting in a Nazi Prison

The church must be active in the community where its located.

“All churches must become community-oriented, person oriented, healing oriented, and not primarily book oriented.”<sup>71</sup> They must also establish a rapport with its community. “That means speaking the language which the community speaks” since “the language of the city today is a different language from the language which the church has traditionally used.”<sup>72</sup> - Guly and Harper in their work, *Will the Church Love the City?*

### **So what is happening in our churches today?**

Churches are moving away from its historical role in the community. This disconnect from the community is leading to the death of the church.

Michael Jenkins in his work, *The Church Faces Death: Ecclesiology in a Post-Modern Context*, states:

“If the people do not connect, for whatever reason, with the mission and message of a particular church, they are unlikely to affiliate with it; if fewer and fewer people connect and affiliate with its message and community over a period of time, a church will decrease in membership as the ravages of circumstance and actual tables eat away at the congregational rolls.”<sup>73</sup>

Karl Rahner, A Jesuit Theologian believes:

“the world appears in its daily business to ignore us and to regard Christianity as something that has become museum material from the much-cited past of the West, something that serves dreams and plans for world improvement of childish romantics and restoration politicians.”<sup>74</sup>

The church is turning into a museum, a place that individuals come to look but are unable to touch. And the church is disconnecting from the community. And that disconnect from engaging in the community, has caused the church to lose the community where it is located.

Dan Dobson in his chapter in the book, *Will the Church Love the City?*, believes:

<sup>70</sup> Dietrich Bonhoeffer and Wayne W. Lloyd, and Mazz Fink, and collected, *The Writings and Letters of Dietrich Bonhoeffer* (Minneapolis, MN: Fortress Press, 2006), 18.

<sup>71</sup> Guly and Harper, *Will the Church Love the City?*, 48.

<sup>72</sup> Guly and Harper, *Will the Church Love the City?*, 50.

<sup>73</sup> Jenkins, *The Church Faces Death*, 11.

<sup>74</sup> Iman, *The Ecclesiology of Karl Rahner*, 122.

## Understanding The Role Of The Church

"to a large extent the church has already lost the city in the sense of its being relevant or dynamic as an instrument of moral reform in the lives of modern urbanites."<sup>11</sup>

Dobson also states that when a church loses the community where they are located, "there was little they had to offer that had the redemptive and regenerative features of a new and fresh ideological orientation that would give lives of urbanites who are caught in the throes of social disorganization meaning and structure and purpose."<sup>12</sup> In the eyes of the community, the church often gives the impression of running behind, and in a sourly critical way, the progress of humanity.

### Where is the hope?

In times past whenever the church faces death "it encounters a critical moment when it may know the power of resurrection."<sup>13</sup> God has the power to resurrect our biblical understanding of church.

"The missional dimension of a local church's life manifest itself, among other ways, when it is truly a worshipping community; it is able to welcome outsiders and make them feel at home; it is a church in which the pastor does not have the monopoly and the members are not merely objects of pastoral care; its members are equipped for their calling in society; it is structurally pliable and innovative; and it does not defend the privileges of a select group."<sup>14</sup> – David Bosch *Transforming Mission: Paradigm Shifts in Theology of Mission*

As Emerging Leaders, you must be equipped for your calling in society. You must be equipped to become a missional church that "evokes intentional, that is direct involvement in society; it actually moves beyond the walls of the church and engages in missionary points of concentration such as evangelism and work for justice and peace." As Emerging Leaders, in order to build the bridges that connect the church with the community, you must move beyond the walls.

In order for the church to experience the power of the resurrection for its dead and declining church, as Emerging Leaders you must help the church understand that "the church must understand this new mode of expression, become a part of it, and equip its members even in the midst of training to relate to the person for whom actions speak loudly and words matter little."<sup>15</sup>

We must learn how to relate to those individuals who actions speak louder than words. As Emerging Leaders, we must understand that the church is still the biblical community the world needs even if the world feels the church is no longer relevant. The church even though statistics

<sup>11</sup> Bill and Harper, *What Does the Bible Say About the City?* 31.  
<sup>12</sup> Bill and Harper, *What Does the Bible Say About the City?* 25.  
<sup>13</sup> Lukas, *The Good News Simply Said*, 14.  
<sup>14</sup> Bosch, *Transforming Mission*, 53.  
<sup>15</sup> Bill and Harper, *What Does the Bible Say About the City?* 38.

say it is in decline and new generations are not attending, the church still has the power to experience the resurrection.

However, for the church to experience the resurrection, they must be willing to change. "Where change is not only an opportunity for the church, it is also a test for the church. Change forces a continual evaluation of what is essential and what is not."<sup>15</sup>

## Biblical Foundation

Let's take a look at two examples of how the biblical community has made an impact in the community where they were located. And from these examples, we will discover that our pattern for rebuilding the bridge between church and community has already been established.

### Let's Read Mark 6:30-44

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught.  
<sup>31</sup> He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a deserted place by themselves. <sup>33</sup> Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. <sup>34</sup> As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup> When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late;<sup>36</sup> send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." <sup>37</sup> But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?" <sup>38</sup> And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." <sup>39</sup> Then he ordered them to get all the people to sit down in groups on the green grass. <sup>40</sup> So they sat down in groups of hundreds and of fifties. <sup>41</sup> Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. <sup>42</sup> And all ate and were filled; <sup>43</sup> and they took up twelve baskets full of broken pieces and of the fish. <sup>44</sup> Those who had eaten the loaves numbered five thousand men.<sup>16</sup>

<sup>15</sup> Anderson, *Young People Bring*, 145.  
<sup>16</sup> *The Life-Giving New Testament Lessons*, 1:84, 104, 13–34, Nashville, TN: Abingdon Press, 1993.

## Understanding The Role Of The Church

### Questions about the text...

1. What was the issue of the community in this text?
2. What was the disciples' initial response to the problem of the community?
3. As a leader, what was the steps Jesus followed to address the issue in the community of this text?
4. What was Jesus' leadership style in this particular text?
5. Was this an example of needs-based or assets based thinking?
6. What kind of impact did the disciples have in the community after this event?
7. What can the church learn from this scripture on how to impact communities?

**Let's Read Acts 2:1-13**

<sup>2</sup> When the day of Pentecost had come, they were all together in one place.<sup>3</sup> And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.<sup>4</sup> Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.<sup>5</sup> All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

<sup>6</sup> Now there were devout Jews from every nation under heaven living in Jerusalem.<sup>7</sup> And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.<sup>8</sup> Amazed and astonished, they asked, "Are not all these who are speaking Galileans?<sup>9</sup> And how is it that we hear, each of us, in our own native language? <sup>10</sup> Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,<sup>11</sup> Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,<sup>12</sup> Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."<sup>13</sup> All were amazed and perplexed, saying to one another, "What does this mean?"<sup>14</sup> But others sneered and said, "They are filled with new wine."<sup>15</sup>

**Let's Read Acts 2:14-17**

<sup>16</sup> But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.<sup>17</sup> Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.<sup>18</sup> No, this is what was spoken through the prophet Joel:<sup>19</sup> 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'

**Let's Read Acts 2:40-47**

<sup>20</sup> And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation."<sup>21</sup> So those who welcomed his message were baptized, and that day about three thousand persons were added.<sup>22</sup> They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

<sup>23</sup> Awe came upon everyone, because many wonders and signs were being done by the apostles.<sup>24</sup> All who believed were together and had all things in common;<sup>25</sup> they would sell their possessions and goods and distribute the proceeds to all, as any had need.

<sup>26</sup> Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts,<sup>27</sup> praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.<sup>28</sup>

*The Holy Bible, New Revised Standard Version* (1989) 16: 24-35. Nashville: Thomas Nelson Publishers.  
*The Holy Bible, New Revised Standard Version* (1989) 16: 214. © Nashville: Thomas Nelson Publishers.  
*The Holy Bible, New Revised Standard Version* (1989) 16: 24-37. Nashville: Thomas Nelson Publishers.

## Understanding The Role Of The Church

### Questions from the text...

1. What was the result of the exhortation, preaching and power demonstration?
2. How many people were impacted by this event?
3. What happened after they received the word?
4. What is baptism?
5. After baptism, what took place in the community?
6. What is biblical fellowship according to this text?
7. What is breaking of bread?
8. What were the results of the signs and wonders?

9. What does it mean to have all things in common?

10. What was the daily routine of the community?

11. What was the result of this daily routine?

12. What can the church learn from this scripture on how to impact communities?

13. What would it look like for a church today to engage the community the same way Peter engaged the community in Acts 2?

14. As emerging leaders how can you help with to be that bridge?

#### **Words to know...**

***κοινωνία*** (koinonia)- fellowship, the common, close association, sharing. The phrase ‘they were devoting themselves to... fellowship’ is also translated ‘they were like family to each other.’ This noun denotes an association involving close mutual relations and involvement. It denotes a close association involving mutual interests and sharing. A spiritual unity in Christ.

## Understanding The Role Of The Church

### What do we do now?

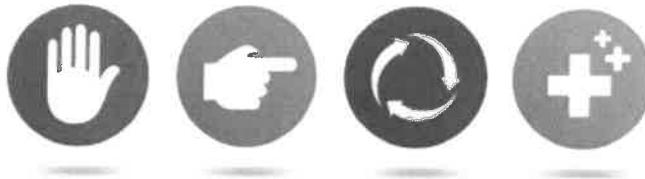
As Emerging Leaders, the question we must ask ourselves is what happens next? How can we make some changes that lead our church to receive the resurrection it needs? How can God use us, to rebuild the bridge between the church and community?

Please remember that for us to rebuild the bridge between the church and community, some type of change must take place. That change will be a challenging task.

### Our First Step...

The first step for us as emerging leaders is to identify exactly *what* is going to be changing. We must have clarity about *what* needs to change. Once we have clarity on what needs to change it will make it easier for us to think about the how and it will make it easier for us to explain the why.

### Stop, Start, Continue, Improve



#### Directions

- Think about what changes needs to be made based on everything you have learned.
- Take 15 minutes to answer the questions below based on your plans.
- Be prepared to share.

If you could press the reset button on your ministry today, what would you:

- **Stop** doing as soon as possible?

- 
- **Start** doing, perhaps even in a small way?
  
  - **Continue** doing just as you are, even though your overall strategy might be changing?
  
  - **Improve**, building on the foundation of what you're already doing?

#### **Personal Application**

What were the most important insights you gained from this presentation today, and how will these help you? (List up to five.)

## Emerging Leaders: Training and Empowering New Leaders for Transitioning Communities

Session #5: Time For Action



## Time For Action (Understanding Change)

### Biblical Foundation

<sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace."<sup>18</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So, they committed themselves to the common good.<sup>1</sup> – Nehemiah 2:17-18

We see from the focus scripture of the project that after Nehemiah reminded them of the current status of their community, the people responded, "Let us start building". Nehemiah's passion for the community became contagious and the people were willing to commit themselves to the common good.

As emerging leaders, you too must be committed to the common good. You must become committed to seeing the reestablishment of the bridge between the church and community. During the last session, we saw biblical examples of what the bridge should look like between the church and community. This session we will take a historical look at how the church took an active role in the development of the community where it was located.

### Historical Foundation

During the Civil Rights Movement (1954-1968) it was the church more than any other institution that provided an escape from the harsh realities associated with what was going on at the time. The church provided an institutional setting where oppression could be openly discussed, and resources could be developed to organize collective resistance.<sup>2</sup> The black church was unique in that it was organized and developed by an oppressed group shut off from the institutional life of the larger society.<sup>3</sup>

During this movement, the black church became a prophetic community where its members were "personally and corporately engaged in some kind of service or action which relates to improving the lives of human being."<sup>4</sup>

Should the church become that involved with the community?

Theologian Jurgen Moltmann believes that "the church should get involved in the world's politics, criticizing political systems, and promoting freedom, peace and rights for humans as well as for the liberation of life."<sup>5</sup>

<sup>1</sup>*The Holy Bible: New Revised Standard Version* (1989). (Nc 2:17-18). Nashville: Thomas Nelson Publishers.

<sup>2</sup>Morris, *The Origins of the Civil Rights Movement*, 4.

<sup>3</sup>Christian Smith, *Disruptive Religion: The Force of Faith in Social Movements*. *Edison* (New York: Routledge, 1996), 29.

<sup>4</sup>J. Elliot Corbett and Elizabeth S Smith, *Becoming a Prophetic Community* (Atlanta, Ga: John Knox Press, 1980), 17.

<sup>5</sup>Van Nam Kim and Molnmann Jürgen. *A Church of Hope: A Study of the Eschatological Ecclesiology of Jürgen Moltmann* (Lanham Md: University Press of America, 2005), 375.

As Emerging Leaders, you must understand that the church should be prophetic voice in the community where they are located.

So, during the civil rights movement, when new organizations were formed to answer those questions of injustice that were plaguing our communities. Many of them were intentional in partnering with the local church. They were intentional in partnering with local churches because they believed that "churches were the nerve centers of their denominations, simultaneously sending pulses of humanity running upward through the institutional hierarchy and generating cohesion and a sense of belonging among people in isolated neighborhoods and settlements whom the larger society shunned because of their race".

Morris Aldon in his book, *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*, believes that the genius of these movements was their ability to unite community leaders by bringing them directly into leadership positions while simultaneously organizing the black masses. Those leaders were able to organize the masses because they were mass-based organizations that had grown directly out of a mass based institution, the black church.<sup>7</sup>

Some of those movements include:

- The National Afro-American League
- The Niagara Movement
- The YMCA
- The National Association of Colored People (NAACP)
- The Southern Christian Leadership Conference (SCLC)
- The Student Nonviolent Coordinating Committee (SNCC)
- The Urban League.

These organizations were birthed out of a need in the community and often partnered with churches and ministers to develop new leaders to bring change for the community. Each one of these movements, were only able to make a difference in the communities where they were located by building a developing new leader who were invested in changing their communities.

#### **The National Afro-American League (1887 – 1908)**

The National Afro-American League, founded in 1887, by a former slave T. Thomas Fortune, was birthed out of the need to speak against "lynching, disenfranchisement, and other Jim Crow Policies"<sup>8</sup> that took place during the late nineteenth century. The goals of the National Afro-American League were to address the following Six Principal Grievances:

<sup>7</sup> William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South, 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), 254.

<sup>8</sup> Morris, *The Origins of the Civil Rights Movement*, 46.

<sup>9</sup> Morris, *The Origins of the Civil Rights Movement*, 46.

<sup>10</sup> Henry Louis Gates and Cornel West, *The African-American Century: How Black Americans Have Shaped Our Country* (New York: Simon and Schuster, 2006), 10.

## Time For Action (Understanding Change)

- “the suppression of the voting rights of the south”<sup>11</sup>,
- “the universal and lamentable reign of lynch and mob law”<sup>12</sup>,
- “the inequalities in the distribution of funds between whites and colored schools”<sup>13</sup>,
- “The odious and demoralizing penitentiary system of the south, with its chain gangs, convict leases, and indiscriminate mixing of males and females.”<sup>14</sup>,
- “The tyranny practiced by Southern railroads, which denied equal rights to colored passengers and permitted white passengers to subject them to indignities”<sup>15</sup>
- and “the denial of accommodations to Negroes in such places as hotels and theaters”<sup>16</sup>.

As an organization, The National Afro-American League did not emerge as major force in the community. In 1893, Fortune “announced that the League was defunct because of lack of funds, lack of mass support, and lack of support from race leaders.”<sup>17</sup> This disbandment of the organization caused Fortune to become “discouraged and disillusioned and he expressed the opinion that the attempt to organize the league had been premature”<sup>18</sup>. The ideals and goals of The National Afro-American League did not die with the movement. According to Gates, in his work *The African American Century*, “its goals would later be appropriated and realized by the Niagara Movement and ultimately by its successor, the NAACP.”<sup>19</sup>

### The Niagara Movement (1905 - 1911)

Founded in 1905 by W.E.B. DuBois, The Niagara Movement was birthed to demand that “African Americans receive the full benefits of citizenship, including desegregation, equal voting rights, fair treatment of black workers, and protection from white violence.”<sup>20</sup> W.E.B. DuBois sent a call to “a few selected persons for organized determination and aggressive action on the part of men who believe in Negro freedom and growth”<sup>21</sup>. This initial meeting took place at the Erie Beach Hotel in Ontario, Canada and it included “29 other prominent African American intellectuals”<sup>22</sup>. With this movement, W.E.B. Dubois believed that “in the higher education of a Talented Tenth

<sup>11</sup> Emma Lou Thornbrough, “The National Afro-American League, 1887 – 1908,” in *The Black Man in America Since Reconstruction*, ed. David Roane (New York: Crowell, 1970), 96.

<sup>12</sup> Thornbrough, “The National Afro-American League”, 96.

<sup>13</sup> Thornbrough, “The National Afro-American League”, 96.

<sup>14</sup> Thornbrough, “The National Afro-American League”, 96.

<sup>15</sup> Thornbrough, “The National Afro-American League”, 96.

<sup>16</sup> Thornbrough, “The National Afro-American League”, 100.

<sup>17</sup> Thornbrough, “The National Afro-American League”, 100.

<sup>18</sup> Gates, *The African American Century*, 10.

<sup>19</sup> Henry Louis Gates, *Up Upon These Shores: Looking at African American History, 1500-2000* (New York: Knopf, 2011), 239.

<sup>20</sup> W.E.B. Dubois, *The Autobiography of W.E.B. Dubois: A Soliloquy on Learning My Life from the Last Decade of the First Century* (International Press, 1968), 248.

<sup>21</sup> Gates, *Up Upon These Shores*, 237.

who through their knowledge of modern culture could guide the American Negro into a higher civilization.”<sup>22</sup> DuBois stated that without educating the Talented Tenth of the community, “the Negro would have to accept white leadership, and that such leadership could not always be trusted to guide this group into self-realization and to its highest cultural possibilities.”<sup>23</sup>

Even though this movement had a short life in the community, it “represented a major turning point in black activism and articulated a new vision of how blacks should pursue social and political equality.”<sup>24</sup> When DuBois disbanded the movement in 1911, “he did so with the knowledge that by then another option existed for black activism, the NAACP.”<sup>25</sup>

#### National Association of Colored People (NAACP)

The National Association of Colored People (NAACP) was founded in 1909 and 1910 by a “small group of black and white intellectuals vehemently opposed to the racism that confronted the black community.”<sup>26</sup> In January 1909 in the New York apartment of William English Walling,<sup>27</sup> The National Association for the Advancement of Color People was born. The initial meeting included Walling, a writer and socialist, Dr. Henry Moskowitz, a social worker for New York Immigrants and Mary White Ovington, a socialist and a Unitarian. These three met to discuss the idea of creating a “national biracial organization of fair minded whites and intelligent blacks to help right the wrongs of the Negro.”<sup>28</sup>

Those individuals did not emerge from within the black community, nor were the black masses involved in shaping the organization at the outset.<sup>29</sup> However they all met specifically to fight for equal rights for black Americans.<sup>30</sup> Mary Ovington pointed out that the initial meetings included “one who was a descendant of an old-time abolitionist, the second a Jew, and the third a Southerner”<sup>31</sup>. It wasn’t until they invited Bishop Alexander Walters of the African Methodist Episcopal Zion Church and Reverend William Henry Brooks of St. Mark’s Methodist Church of New York that the organization finally became a biracial organization.

From the beginning the NAACP was highly centralized and the national body maintained control over branches and membership.<sup>32</sup> Where the local branch’s policies

<sup>22</sup> Du Bois, *The Autobiography of W.E.B. Dubois*, 236.  
<sup>23</sup> Du Bois, *The Autobiography of W.E.B. Dubois*, 236.  
<sup>24</sup> Gates, *Life Upon These Shores*, 240.  
<sup>25</sup> Gates, *Life Upon These Shores*, 240.  
<sup>26</sup> Morris, *The Origins of the Civil Rights Movement*, 13.  
<sup>27</sup> Charles Flint Kellogg, N. LACP: *A History of the National Association for the Advancement of Colored People: Volume I 1909-1920* (Baltimore: Johns Hopkins Press, 1967), 12.  
<sup>28</sup> Kellogg, N. LACP: *A History*, 11.  
<sup>29</sup> Morris, *The Origins of the Civil Rights Movement*, 13.  
<sup>30</sup> Morris, *The Origins of the Civil Rights Movement*, 13.  
<sup>31</sup> Kellogg, N. LACP: *A History*, 12.  
<sup>32</sup> Kellogg, N. LACP: *A History*, 119.

## Time For Action (Understanding Change)

were under the control of the parent organization.<sup>33</sup> However some of the leaders who were ministers, they wanted to run the NAACP branch like a black church where the minister was all powerful.<sup>34</sup> "As the spectrum of civil rights organizations and approached broadened, the NAACP came to be regarded by young demonstrators as too cautious and old-fashioned in its approach and too firmly middle class in its constituency"<sup>35</sup>

### The Urban League (1910)

Since its founding in 1910, the Urban League had been a social service agency dedicated to advancing the economic and social conditions of blacks in cities.<sup>36</sup> It was birthed to address the problems that were created when southerners began to migrate to New York for better living. The Urban League's mission was to provide migrants both moral guidance and assistance in acquiring decent homes and jobs.<sup>37</sup> They also attempted to address issues of crime, delinquency, unemployment, overcrowded housing, and even race riots by facilitating black migrants' adjustment to the city.<sup>38</sup>

As time moved on, Whitney Young the leader of the National Urban League felt that marching was not the only solution. He believed that the "the basic problems facing blacks would remain after the marchers left, and the Urban League would deal with them by providing job training and health, welfare, housing, and educational services."<sup>39</sup>

"The founding of the National Urban League laid the ground work for a national effort in which the problems of the Negro, city by city could be systematically studied and dealt with"<sup>40</sup>

### Southern Christian Leadership Conference (SCLC)

The Southern Christian Leadership Conference (SCLC) was an organization of black ministers born out of the Montgomery bus boycott. They initially emerged as a strategy to address the evils of discrimination. The goal was to "agitate the evils of racism and oppression by deliberate appeals to the religious sensibilities of the nation".<sup>41</sup> Some

Kellogg, N.A.C.P.: A History, 120.  
 Morris, *The Origins of the Civil Rights Movement*, 37.  
 Weiss, *Whitney M. Young, Jr.*, 100.  
 Weiss, *Whitney M. Young, Jr.*, 99.  
 Toure F. Reed, *Not Aids but Opportunity: The Urban League & the Politics of Racial Uplift, 1930-1950* (Chapel Hill: University of North Carolina Press, 2008), 12.  
 Reed, *Not Aids but Opportunity*, 12.  
 Weiss, *Whitney M. Young, Jr.*, 112.  
 Jesse Thomas Moore, *A Search for Equality: The National Urban League, 1930-1961* (University Park: Pennsylvania State University Press, 1981), 47.  
 Comush R Rogers, 1971, "SCLC: Faithful to Its Function," *The Christian Century* 88 (18): 550, <https://search.cbscolostcom.usdaytonidm.oclc.org/>

believe that this organization was "probably the most skillful group in the world in the use of nonviolent protest methods to achieve social change."<sup>42</sup>

The SCLC vision was to work towards the unification of blacks and white sympathizers around the central philosophy of nonviolent direct-action and Christian Faith.<sup>43</sup> Within the organization, pastors and lay leaders were essential to the SCLC structure, since "most of the community meetings and rallies sponsored by the SCLC and its affiliates resembled the revival."<sup>44</sup> Author Aldon Morris believes that without the church base, it is unlikely that Dr. King would have become a great organizer and symbol of an effective mass movement.<sup>45</sup>

### **The Student Nonviolent Coordinating Committee (SNCC)**

The Student Nonviolent Coordinating Committee (SNCC) was founded during the weekend of April 15-17, 1960 on the campus of Shaw University in Raleigh, NC. With the assistance of Ella Baker, the director of the Southern Christian Leadership Conference, the purpose of the organization was to give younger African Americans the opportunity for their voices to be heard during a time where many of them were forced to remain silent.

During the beginning stages, "SNCC was composed of students from Southern Black Colleges who came together to focus on the mobilization and empowerment of local blacks to force change in the status quo."<sup>46</sup> They were committed to direct action protest and voter registration to break the hold of Southern racism.<sup>47</sup> SNCC inherited a doctrine of nonviolence as the center of a way of life from its parent organization, Southern Christian Leadership Conference.<sup>48</sup>

Unlike other organizations, the leaders agreed that the organization should be youth centered, and the adults attending would serve in an advisory capacity.<sup>49</sup> The leadership structure of the SNCC was highly decentralized and the workers in the field developed many of their initiatives. They had an ideological aversion to leadership, viewing it as a form of manipulation.<sup>50</sup> However, in an organization of activists, they believed that "the successful organizer of action, not the man sitting at a desk receives respect and trust. The man who makes the immediate decisions about action, not the one who talks to the press, is best known to activist members."<sup>51</sup> So they looked for leaders not for the flamboyance of their personalities but for their righteousness and above all their

Rogers, "SCLC: Faithful to Its Function", 18.

Peake, *Keeping the Dream*, 54.

Morris, *The Origins of the Civil Rights Movement*, 92.

Morris, *The Origins of the Civil Rights Movement*, 91.

Nancy Joan Weiss, *If James M. Young, Jr., and the Struggle for Civil Rights* (Princeton University Press, 2014), 100.

Weiss, *If James M. Young, Jr.*, 100.

Emile Stoper, "The Student Nonviolent Coordinating Committee: The Growth of Radicalism in a Civil Rights Organization?"

*Martin Luther King, Jr. and the Civil Rights Movement*, 17 (Brooklyn, N.Y.: Carlson Pub, 1989), 27.

David J. Garrow, *Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference*. First ed. (New York: William Morrow and Company, 1986), 130.

Stoper, *The Student Nonviolent Coordinating Committee*, 71.

Stoper, *The Student Nonviolent Coordinating Committee*, 74.

## Time For Action (Understanding Change)

courage.<sup>52</sup> Many of the important leaders of SNCC were neither military nor evangelistic but were quiet and introspective, gentle and serious in demeanor.<sup>53</sup>

As you can see from each of these organizations, community movements and local organizations partnered with the church because of their voice for the voiceless. Today, the question becomes has the church become silent. Has the church lost its original purpose as a church that is the light of the community?

Dr. King believes that "it is not enough for the Church to be active in the ideological direction; it must also move out into the area of social action."<sup>54</sup>

One way for the church to continue to be the voice for the community is by actively involving young adults in that mission. By reaching out to those generations that are currently missing from our congregations and empowering them to serve in those areas of social action, the church will no longer remain silent. There is a need to train new leaders for this great task. Leaders who are willing to partner with other like-minded organizations to build up the communities where our churches are planted.

### Theoretical Foundation

So, what does it look like today when a church reestablishes its relationship in the community? The church normally creates or partners with one of the following:

- Church Planting
- Community Development Corporation (CDC)
- Parachurch Organizations

#### Church Planting

One of the models the church uses to address the disconnect with the community is by Planting Churches in new communities outside of their current church. Ed Stetzer and Warren Bird, in their book *Viral Churches: Helping Church Planters Become Movement Makers*, states:

"We believe church planting is the best way to take the church to the people it needs to serve. We believe new churches are the best platform for followers of Jesus to live as salt, light, and doers of good deeds in our communities, to demonstrate love in practical ways, and to intentionally make more disciples of Jesus Christ."<sup>55</sup>

<sup>52</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 75

<sup>53</sup> Stopper, *The Student Nonviolent Coordinating Committee*, 75

<sup>54</sup> Honck and Dixon, *Rhetoric, Religion and the Civil Rights Movement*, 221

<sup>55</sup> Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (John Wiley & Sons, 2010), 12

Stetzer and Bird, believe that church planting is the way for the church to "remain focused outward and in tune with their communities, which helps explain their higher rate of conversions and baptisms." With the current model of church planting it allows those who are the church planter to "have advantage of being at the front end of their life cycle, not yet struggling with mission drift"<sup>56</sup>.

They train new leaders through:

- *Boot Camps* – a concentrated, intensive training experience for church planting leaders that last two to four days.
- *Turbo Training* – a concentrated two-day experience where church planting leaders receive a substantial amount of content, interspersed with small-group process and interaction. The strength of this system is its emphasis on missional ecclesiology.<sup>57</sup>
- *Training Classes* – Where training is spread over several weeks or several months in order for there to be better assimilation and integration of learning.
- *Internships or Apprenticeships* – Where the trainees are onsite for an extended period of time so that the trainees can experience the culture of the mother church while receiving practical experience.<sup>58</sup>
- *Residency* – Very similar to the internship or apprenticeship approach, but in a residency the trainees generally receive a full-time salary and are treated more as an extension of the mother church's professional staff.<sup>59</sup>

Each one of these training modules help develop the leader and prepare them to plant churches.

The question becomes, does this model of ministry disregard the work of the local church already established and planted in a local community? Also, will this model of ministry exclude those who are currently living in the community from being part of the planting process?

### **Community Development Corporations (CDC)**

Another model the church uses to reestablish its connection with the community is through the development of Community Development Corporations (CDCs). In the past, when the urban community was faced with unmet needs, the African - American Church stepped in to help meet those unmet needs in their community. Sherri Wallace in her article *Social Capital and African American Church Leadership*, believes that "The black church knows the power of civic engagement by experience, for its experience in the

Stetzer and Bird, *Viral Churches*, 25  
 Stetzer and Bird, *Viral Churches*, 88  
 Stetzer and Bird, *Viral Churches*, 91  
 Stetzer and Bird, *Viral Churches*, 92

## Time For Action (Understanding Change)

political economy grew out of unmet needs that included not only spiritual but also physical, social psychological and economic demands.<sup>60</sup>

The church partnering with the community, stepped in and formed Community Development Corporations (CDC's). Those CDC's were intended to play a pivotal role in leveling racial hierarchies in urban communities and expanding grassroots control in black neighborhoods.<sup>61</sup> CDC's came about because of structural inequality in society, a lack of institutional remedies to address deprivation in urban black neighborhoods, and limited access to mainstream institutions due to racial discrimination.<sup>62</sup>

Wallace also believes that today:

"most faith-based community economic development groups today are engaged in traditional areas of housing development, crime prevention, education, job creation through workforce/entrepreneurial training, economic development through small business incubators, cooperatives and commercial franchises."<sup>63</sup>

William Peterman in his work *Neighborhood Planning and Community-Based Development: The Potential and Limits of Grassroots Action*, agrees that:

"CDCs first appeared in the 1960s as an outgrowth of the civil rights movement. They were business-oriented response to the devastation of central-city neighborhoods cause by urban renewal and then by the urban disorders of the 1960s."<sup>64</sup>

These CDC's which contain elements of both community organizing and economic and physical development, represent another organizational approach to neighborhood control and empowerment.<sup>65</sup>

Randy Stoecker believes that some of the CDCs of today have also lost their focus "by focusing too narrowly on bricks and mortar, they have abandoned the social aspects of neighborhood development."<sup>66</sup> Churches who partner with Community Development Corporations to help reconnect with the community and help to meet the needs in the community is fulfilling its role as a prophetic community. However if the church is only viewed as a social movement, Dan Dobson in his work in *Will the Church Lose the City?* argues that "it has lost much of its dynamic or force."<sup>67</sup>

Dobson states:

"The reason they have failed, or at least succeeded so little, is that in this secular, materialistic society, they had nothing to offer except service. There was little

<sup>60</sup> Robert Mark Silverman, *Community-Based Organizations: The Interaction of Social Capital and Local Context in Contemporary Urban Society* (Detroit, MI: Wayne State University Press, 2004), 153.

Silverman, *Community-Based Organizations*, 130.

Silverman, *Community-Based Organizations*, 130.

Silverman, *Community-Based Organizations*, 153.

<sup>61</sup> William Peterman, *Neighborhood Planning and Community-Based Development: The Potential and Limits of Grassroots Action*. 1st ed. Cities & Planning Series (Thousand Oaks: Sage Publications, 2000), 47.

Peterman, *Neighborhood Planning and Community-Based Development*, 47.

Peterman, *Neighborhood Planning and Community-Based Development*, 52.

Cully and Luper, *Will the Church Lose the City?*, 27.

they had to offer that had the redemptive and regenerative features of a new and fresh ideological orientation that would give lives of urbanites who are caught in the throes of social disorganization meaning and structure and purpose.”<sup>63</sup>

### Parachurch Organization

Another way for churches to reengage in their community is by parting with parachurch organizations. A Parachurch Organization is “not-for-profit associations of Christians working outside denominational control to achieve some specific ministry or social service.”<sup>64</sup> These parachurch organizations also allowed “dynamic leaders freedom to rally followers and finances without the burden of denominational oversight and constraints”.<sup>65</sup> They are made up of “organizations that are not part of the traditional, organized church, yet are engaged in churchlike activities.”<sup>66</sup>

One of those parachurch organization that is engaged in churchlike activities is the Christian Community Development Association (CCDA). John M. Perkins, one of the co-founders of the Christian Community Development Association believes,

“there is only one group of people in society who can overcome these obstacles. God’s people have solutions that are qualitatively different from any other approach to the poor. The best that God’s people have to offer is relationships with the poor that reflect the kind of careful, quality attention we have in our own families. This is the high quality of relationships offered by a people seeking to “love their neighbor as they love themselves.”<sup>67</sup>

Perkins believes that God’s people are the ones that can offer hope and renewal to the community. This hope is offered through CCDA’s three Rs of community development. They believe in Relocation, Reconciliation and Redistribution. According to CCDA,

- Relocation is defined as moving into a needy community so that its needs become our own needs.<sup>68</sup>
- Reconciliation is defined as the love and forgiveness of the gospel reconcile us to God and to each other across all racial, cultural, social, and economic barriers.<sup>69</sup>
- Redistribution means Christ calls us to share with those in need. Where, according to Perkins, “this means redistribution of more than our goods; it means a sharing of our skills, technology, and educational resources in a way that empowers people to break out of the cycle of poverty.”<sup>70</sup>

<sup>63</sup> Cully and Harper, *Will the Church Leave the City?*, 27.

<sup>64</sup> Robert Dean Linder, Daniel G. Reid, Bruce Leon Shelley, and Harry S. Stout, *Dictionary of Christianity in America*. (Downers Grove, Ill: InterVarsity Press, 1991), 863.

<sup>65</sup> Linder, Reid, Shelley, and Stout, *Dictionary of Christianity in America*, 864.

<sup>66</sup> Willmer, Schmidt, and Smith, *The Prospering Parachurch*, 12.

<sup>67</sup> John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Baker Publishing Group, 1993), 28.

<sup>68</sup> Perkins, *Beyond Charity*, 36.

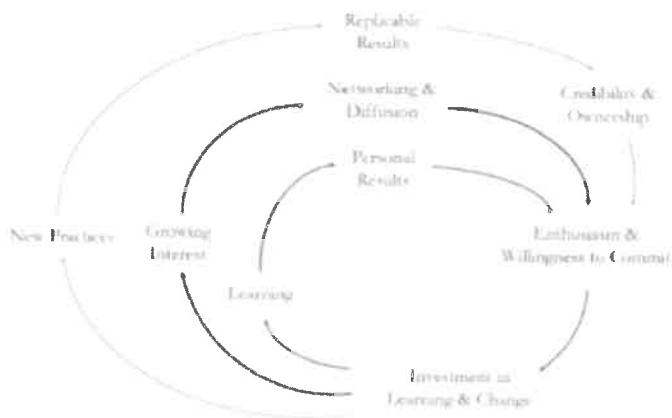
<sup>69</sup> Perkins, *Beyond Charity*, 37.

<sup>70</sup> Perkins, *Beyond Charity*, 37.

## Time For Action (Understanding Change)

Perkins feels that the church, "as the agent of Jesus, should be a community in which pain and suffering can be brought to rest."<sup>6</sup>

### Planting Seeds of Change



Notes:

Perkins, *Rejoice! Change*, 45

**Forming a Learning Circle:**

Who do you know that shares your interest in improving the bridge between the church and community and might be willing to become part of your "learning circle"? Who are those individuals who you feel are willing to explore about and experiment with new ways of doing ministry?

**Developing a Community of Practice:**

What individuals and organizations in your community might be interested in learning about your insights and sharing theirs as part of a larger "community of practice" to expand everyone's capacity for learning and experimentation?

**Sharing New Practices More Broadly:**

What steps could you take to share what you are learning more broadly, especially where you have identified proven – and replicable – new practices that can increase success on a wider scale?

**APPENDIX C**  
**THE EMERGING LEADER PROJECT FINAL QUESTIONS**

## Emerging Leaders: Training and Empowering New Leaders for Transitioning Communities

Final Survey and Questions for The Project



## Tell Me What You Think!

## Session #1: Understanding Your Personal Mission

The purpose of this session was for you to begin to discover and understand your personal mission. Please answer the following questions based on your experience in the session.

1. What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?
  2. What questions has this process raised for you, and how do you plan to address them?
  3. What did you discover about using your gifts and talents to help be the bridge between the church and community?
  4. What is your personal mission?

## Session #2: Understanding Your Leadership Style

The purpose of this session was for you to begin to discover and understand your leadership style. Please answer the following questions based on your experience in the session.

1. What did this session teach you about your current leadership style?
2. According to the session, what leadership style works best when dealing with communities in transition?
3. How would you define transformational leadership?
4. What six teams are needed for transformation to take place in a community?
5. What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?

## Tell Me What You Think!

### Session #3: Understanding Your Community

The purpose of this session was for you to begin to discover and understand your role in the community. During this session, after learning about the demographics of the community, we took a walk around the community. Please answer the following questions based on your experience in the session.

1. What did you learn about the community surrounding the church?
  
  
  
  
  
  
2. What are some of the assets in the community where the church is located?
  
  
  
  
  
  
3. What assets did you see that you had never noticed previously? Did anything you see surprise or confuse you? Why?
  
  
  
  
  
  
4. What potential key assets were missing from your walk? What impact does that have on the neighborhood?
  
  
  
  
  
  
5. What signs of community change (for better or worse) did you see?

- 
6. Did anything you saw give you an idea for how to put an untapped asset to work for community and the church?

### **Session #4: Understanding The Role of The Church**

The purpose of this session was for you to begin to discover and understand the role of the church. We took a careful look at some biblical passages to see how the church interacted with the community. Please answer the following questions based on your experience in the session.

1. What are some key insights you have gained in this session, and what might these mean for your ministry and personal life?

2. Why is it important for the church to have a role in the community where it is located?

3. We looked at a couple of scriptures during this session, Nehemiah 2:17-18, Mark 6:30-44 and Acts 2:1-47. How do those passages shape the role of the church in the community?

## Tell Me What You Think!

### Session #5: Time For Action (What is next?)

The purpose of this session was for you to begin to discover and understand what our next steps are in being the bridge between the church and community. Please answer the following questions based on your experience during the whole 5-week experience.

**Self-Reflection-** Transformational leaders use self-reflection to understand their own values and think about whether their behaviors are congruent with their values. They have the ability to both reflect and adjust their behavior based on how it impacts others.

How has this project help you to develop this skill?

**Building Trust-** Transformational leaders have the ability to build trust among staff and stakeholders to keep interest and be able to share ideas.

How has this project help you to develop this skill?

**Developing People** Transformational leaders are committed to the development of people as key assets through mentoring and coaching.

How has this project help you to understand the importance of this skill?

**Assessing the Environment** - Transformational leaders understand the need to recognize common interest, purpose and values. They are able to set priorities and identify obstacles and barriers.

**How has this project help you to understand the importance of this skill?**

**Creating Clarity – Visioning & Mobilizing** - Transformational leaders understand they are a small part of God's greater mission. Having clear values allows them to commit to a cause that transcends the self. They share the cause and help develop confidence in others.

**How has this project help you to understand the importance of this skill?**

**Sharing Power & Influence**- Transformational leaders work collectively, empowering others to share their experience and expertise to contribute to the decision-making process.

**How has this project help you to understand the importance of this skill?**

**Overall Assessment of the Project:**

**After your 5-week participation in the project, how will it impact your purpose, mission and ministry?**

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